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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

MARCH, 1856.

Special Funds.

UNDER the above head, "The *Colonial Church Chronicle*," of the English Church, in giving entire our leading editorial for October last, in the number for January, 1856, page 268, introduces it with the following notice:—

"It will be seen by the following remarks, which we transfer to our pages, from the 'Spirit of Missions,' for October last, that the special funds which are raised for Missionary purposes, in the United States, are producing the same effects that similar funds are producing in England. The contributions which are raised for special dioceses, and which are paid through the Society for the Propagation of the Gospel, do not in any way help the Society to meet its liabilities, or even its engagements to the particular diocese for which the funds are contributed. We believe that some district associations give all that they raise for some special fund. We would not say one word to prevent our readers from contributing to these funds, but we venture to suggest, that such offerings should not be substitutes for regular contributions to the Society which help the Colonial Churches in all parts of the world, but should rather be given, in addition, to such contributions. The paper is headed in the Spirit of Missions, 'How it Works.—Diversions from our Funds.'"

There is a striking similarity in the tone of the above remarks, and those in which the Domestic Committee, in its Annual Report, briefly and kindly called the attention of the Church to the working of the Episcopal Missionary Association for the West. We here subjoin that notice, desiring to keep it before the mind and heart of the Church:—

Episcopal Missionary Association.

“We are happy to receive and to transmit, as we have done, the funds of this Association, but it has become important to have the relation which subsists between us distinctly understood by the Church. The funds which they send to us, or which are sent to us, subject to their order, do not help at all in doing our immediate work, or meeting our proper liabilities, but are so much *over and above* (with very few exceptions) what we devote to their support, for the particular Missionaries, whom they select and designate. In their late Report they say, ‘It is hoped that many persons who sympathise with our movement, and are yet unwilling, from various causes, to send money to any other treasury than that of the Board of Missions, at New-York, will remember that they can just as efficiently assist us, by annexing to their remittances to New-York, the words ‘Subject to the order of the Episcopal Missionary Association for the West,’ as by sending the funds to our own Treasurer.’ To this we have only to say, that if this system be extensively acted upon, it will at once be perceived that the resources of the Domestic Committee may be so materially affected, that all those Missionaries, who are not designated by the Association, as recipients of their bounty, (and they constitute much the larger number of those employed) may be deprived of the support we have hitherto been able to give them; and it is but right the parishes throughout the Dioceses, should distinctly understand the unavoidable consequence of sending their funds to our Treasury, subject to the order of the Association. We find, also, the following testimony borne in their Report, on our behalf: ‘Multitudes in the Church approve the organization, and sustain the policy of the Domestic Committee, under whatever regime. We hope they will support it with hearty zeal and open hand. *It never better deserved their co-operation than now.* We do not seek to suborn them from their fealty.’ We shall ever seek and strive to be worthy of this confidence, and having this avowed and expressed, even the friends of the Association need have no hesitation in entrusting their contributions to our hands. We have no private ends, no party aims to serve. All that we ask is, to have earnest men and true, as labourers in our field. Entrusted as we are, nay, charged and burdened, by the authority of the General Church, with this high and holy work; we ask, in turn, a generous confidence and kind co-operation. When we fail in earning and deserving these, we shall be ready to resign our trust to other hands, more worthy and more faithful.”

Now, while we are not disposed to deny or infringe the rights of individuals or congregations to gratify their personal preferences and conscientious views, so that they help us in our work and share our burdens, we do feel that it is neither kind nor loyal “to ask us to make brick, (as heretofore,) while the straw is withheld.”

The strong and earnest words with which the Foreign Committee opened their stirring and effective Statement and Appeal, in March last, are as applicable to the Domestic Committee and

their work as to themselves. We make their words our own,
 “*Mutatis mutandis.*”

“TO THE BISHOPS, CLERGY, AND LAITY OF THE PROTESTANT
 EPISCOPAL CHURCH:

The undersigned, the Committee appointed for Foreign Missions, make the following Statement and Appeal:—

In 1835, the Protestant Episcopal Church, through its General Convention, declared itself a Missionary Society or Organization, and created a Board of Missions, to carry out the work which, as a Church, it had thus assumed, both in the Domestic and Foreign fields.

This convention pledged the Church thus represented, and all the baptized members of this Church, to sustain and carry forward the work of preaching the Gospel at home and abroad;—a work which was thus solemnly undertaken as an obligation and duty to the gracious Saviour, who commanded that His Gospel should be preached to every creature.

Committees for Domestic and for Foreign Missions were severally appointed, and were charged with the duty thus particularly entrusted to them.

Twenty years have passed by since this solemn covenant was made, in the presence of God, and angels, and surrounding men.

The system of voluntary Missionary Societies, by which the members of this Church had before carried on the work of Missions, was by this covenant laid aside; and the funds and means of the whole Church were pledged in their stead, to maintain the great work which was thus assumed by the highest assembled authority of the Church.

Some of the undersigned have been members of the Committee for Foreign Missions during this whole period. All of them have, for several years past, laboured in the important work which was thus assigned to them. They have cheerfully and assiduously devoted themselves, according to the wisdom given to them, to the duties of their sacred trust. They have spared no time, or labour, or thought, which was in their command, to forward this great work of the Church, and to fulfil this high command of the exalted Saviour.

At the end of twenty years' labor, although they have been most liberally upheld by a portion of the Churches, they find themselves to a lamentable extent unsustained by the Church at large, and unable to fulfil the duties imposed upon them. They are brought to a position and a crisis, in their responsible relations to the cause committed to them, at which they have no longer the right to be silent, or to suffer the difficulties and embarrassments which they meet, to pass without remonstrance or appeal. They are compelled to say, if the Churches mean to sustain them in this work, it must be in a very different measure from their past experience.

During these twenty years, the field of Missions entrusted to their watchful care has been opening before them in the gracious providence of God, to an extent in the highest degree encouraging and remunerative.”

Now, these words are not only true in themselves, but have an important bearing on our whole work, united and distinct, and the relations we sustain, not only to the Foreign Com-

mittee, but to all who desire or claim to be our auxiliaries and helpers in the work. It is well known that the Foreign Committee and their Missionaries are all of one side or set of views. We only mention it by way of illustration. Most faithfully and nobly do they discharge their trust and bear their heavy burdens. Now, if those who differ from them, desiring to have Missionaries of their own views, should send them funds, tied up, to the order of such Bishops, Clergy or Auxiliaries, as desired to set up their own standard on heathen soil, would the Foreign Committee bear it silently or patiently? But there is no such effort or desire: A generous confidence (would that it were far more bountiful) from all quarters and all classes in the Church, holds up their hands and sustains their efforts. Why should it not be so, too, with our Domestic operations? Our work and cause demand it, love and loyalty to the Church, in her settled plans and long-trying organization, call for it, and the acknowledged impartiality, justice and conciliation, which mark not only the constitution of the Domestic Committee, but their *united* course and acts, (for they are all "of one heart and one mind,") would seem to make it a matter of simple justice, and obvious duty, and propriety. They ask only for the same confidence and aid which the Foreign Committee have from all classes in the Church, in their work and efforts, under the compromises of the constitution and provisions of the Church, and of her authorized agency in the high work of Christian Missions. We feel that we make no vain appeal when we invoke this cordial loyalty and love. It is too strong and pervading a feeling in the Church to be long wanting to us, or for any classes or agencies openly and habitually to resist it. It may for a time sleep, or be mistaken, but its sober second thought, and its habitual instincts and efforts, are ever kind and true. So long as the present Missionary organization is continued, which was devised by the collective wisdom of the Church, and has been hallowed by the zeal, and efforts and prayers, in life and in death, of honoured fathers and members of the Church now passed into the skies, in their name, and in God's name, let it be cordially and well

sustained. The great Missionary heart of the Church beats true to its claims and its calls ; then let neither local, sectional, personal nor party views, mar its beauty, hinder its efficiency, nor endanger its being and its usefulness. Even for the good which it has done, so feebly and partially sustained, we "may thank God and take courage;" and for all the future of our Church and of our Missions, our earnest prayer is, "*Esto perpetua.*"

What Missionaries do for Themselves.

"THE Treasurer of the London Missionary Society last year received more than £12,400, (\$62,000,) being a *fifth* part of the Society's income from the Mission Churches and Stations."

This may be a large proportion, but justice and gratitude alike demand that Mission Churches and Stations, enjoying kind sympathy and liberal aid, should at least in some small way, acknowledge it. Accordingly, the Domestic Committee, soon after the meeting of the Board, instructed the Secretary to send to each Missionary, for himself and his Station, the following Resolution:—

"*Resolved*, That it is expected by the Domestic Committee, that every Missionary on their lists will make an annual collection in aid of their funds."

This has been for the most part cordially and promptly answered by contributions, already amounting (to February 16) from our Mission Stations and Churches to the sum of \$560 93. This sum is not large when compared with that received by the London Missionary Society, but it is larger than our receipts from the same source in former years, and is a good beginning, and the beginning of good, not only to the cause, but to the parishes themselves ; and if, as one of our distant Missionaries writes, the people are sometimes so unwilling to give, and so unreasonable, as not to comply with this rule of obvious propriety, they do not deserve either a faithful Missionary or Missionary aid, and both he and we may well say of such a people

professing to be Christians and Churchmen, as did St. Paul of old, "Lo, we turn to the Gentiles." The Missionary does his duty, if he gives them the opportunity. If they do not theirs, the blame and loss must be their own. But we are glad to find that such cases are *rare exceptions* to a general, reasonable, and cordial willingness, to own the debt of Missionary care and aid, and show a grateful sense of its importance and its value.

Sufferings of the Missionaries.

THE following may be an extreme case, but it comes as sober truth from one of our distant Missionaries. It is not the fault of the Committee, for the Missionary who thus writes has one of the largest and most ample stipends given, and it has been promptly paid. But what shall we say of the indifference and neglect of a people, who will thus allow their faithful minister to suffer? We hope for their sake he has suffered in silence, and that ignorance of his wants, is their ample apology.

But hear his own brief, sad tale :

"I have had hard times here. For weeks we have not had coffee, tea, or sugar in the house, and for weeks we have lived on corn bread and water."

True, the promise is fulfilled, "Bread shall be given him, his water shall be sure;" but "corn bread and water" is indeed scanty fare for a faithful labourer and his suffering family. Who will send him the coffee, the sugar, and the tea, if not "the butter and the honey" of kind and timely aid?

The Destitution of the South West.

TEXAS AND ARKANSAS.

WE call attention to the following extracts from recent letters of the Missionary Bishop of the South West. They disclose a state of things, sad indeed. Fields ready for the reaper—

stations waiting for years, to be occupied—scattered members of the fold, left to sigh and mourn over their spiritual privations—and golden opportunities postponed, or passing by and lost forever. And yet, in the present state of things, we see no remedy but in faith and patience. Training schools upon the soil, such as the Diocesan Schools of Texas and Arkansas, may lift up a standard against these evils, and serve as a rallying point for those who in the wilderness, may be looking to the ministry and asking earnestly, “Lord, what wilt thou have me to do?” The South West needs her Nashotah, quite as much as the North West, and in the incipient efforts for diocesan schools in Texas, in Arkansas, and in Oregon, we see the earnest of better things, the dawning of a brighter day. “May its light spring forth speedily.”

“There are several other fields now ripe for the labors of the Missionary, and needing immediate attention. The fields are the following, viz., in Texas—

1. *Indianola and Port Lavaca*.—A congregation was organized in each of these places, by the Rev. Mr. Hedges, who went there under the promise of support from a gentleman in Ohio. This promise not having been fulfilled, excepting only in part, Mr. Hedges has felt obliged to abandon his post for want of the means of support. He has a large family.

2. *Victoria, Goliad and Mission Valley*.—This is believed to be a very promising field, and one that would, in a very little time, be self-sustaining. There are Church families at each of these points, who are all anxious for a minister, and willing to do all they can to sustain him. Victoria and Mission Valley are on the Guadalupe River, and 12 miles asunder. Goliad is on the San Antonio River, 25 miles from Victoria. The country is rich, beautiful and healthy.

3. *La Grange and Columbus*.—These places are on the Colorado River, and about 30 miles asunder. There are Church families in each. This station, also, would, in a few years, become self-supporting.

4. *Marshall and Jefferson*.—These places are in eastern Texas, and were several years ago ministered to by the Rev. Henry Sansom, formerly Missionary to San Augustine and Nacogdoches. Marshall is in Harrison county, Jefferson in Cass county, yet they are only 16 miles apart. A letter recently received from a gentleman in Jefferson, who, with his wife, is a member of the Church, expresses very great anxiety to have the services of the Church established among them. Jefferson is a place of some commercial importance, and is a growing town. Marshall is a large and thriving village and the seat of justice for the county.

There are other important Missionary fields in Texas that I might point out, all open for the Church, but those mentioned above are the most inviting and have the most pressing need of attention at this time. Cannot the Committee do something for them? I am sure they do not lack the will.

And now for poor, forsaken *Arkansas*. *Helena* is already recognized as a Missionary station—but it is still *unsupplied*. It is a very important point, and with a zealous, judicious minister, the parish would soon become self-supporting. Lying at the foot of Croly's Ridge, immediately on the bank of the Mississippi River, it is accessible at all times by water, and is sustained by a rich back country of high table land, fast filling up with an intelligent and wealthy population. The parish at Helena embraces some 12 or 15 communicants.

Other points that I could wish recognized as Missionary stations and speedily occupied, are—

1. *Van Buren and Fort Smith*.—A Missionary sent to this point, if of any character and efficiency, would be, I doubt not, after the first year, entirely supported by the people. The station is one of great importance, and peculiar circumstances render it highly expedient that it should be speedily supplied.

2. *Batesville and Jacksonport*.—These towns are both on White River, and 25 miles apart, by land. They embrace a number of Church families, are in the midst of a rich and rapidly improving country, and are of considerable commercial importance, particularly the last named. This is a field that I have been endeavoring to have occupied for the last eight years, but without success. Could it have been supplied six years ago the Church would, in all human probability, have been now firmly fixed, strong and flourishing. I believe it is not yet too late to occupy with good hope of success.

3. *Pine Bluff* with, perhaps, *Princeton*, in Dallas county. There was once, (before my time) a Missionary at Pine Bluff, and there are at that place and in the vicinity, good materials for Missionary labours.

4. *Columbia and Old River Lake in Chicot county*.—This is a field that should have been occupied years ago. I have sought a labourer for it assiduously, but without success. Could a suitable Missionary be sent there, I am confident that after the first year, the missionary treasury would be entirely relieved of the burden of his support. Indeed, all that is wanting is *the man*; and this want can better be supplied by the Committee than in any other way. The expense of a long journey operates to prevent clergymen from going to a new field and upon an *uncertainty*."

Southern Part of California.

From Rt. Rev. W. Ingraham Kip, D. D.

II.—FORT TEJON.

Monday, Oct. 8.—We left Los Angeles for Fort Tejon, (about 100 miles distant,) at 11 o'clock. Our vehicle was a large heavy wagon, for no other is adapted to the mountain passes through which our road leads. It was drawn by four mules, and we had a driver well acquainted with the country.

Our driver was also well armed, and the gentlemen with me had their rifles and revolvers. It may seem strange to an eastern reader to hear of a visitation being made with such accompaniments, but here there is no help for it. The country through which we are to pass—scarcely settled—

is infested with California and Mexican outlaws, whose trade is robbery, and who will often shoot down a traveller for the sake of the horse on which he is mounted. Our friends in Los Angeles warned us, when we got out to walk, as we should often be obliged to do, not to straggle off, but to keep together. Sometimes these banditti attack in troops, as in the murder of Mr. Wall, which I mentioned in my last number. At other times a single Mexican dashes on horseback by the unsuspecting traveller. As he passes within twenty feet, suddenly the lariat, coiled up at his saddle bow, is whirled round his head, and ere the traveller can put himself on his defence, its circle descends with unerring precision, and he is hurled, lifeless, from his horse. Then, too, in camping out at night, our rest may be invaded by a grizzly bear, as they abound on these mountains. They often exceed 1,600 pounds in weight, and have such tenacity of life that an encounter with them is more dangerous than with an African lion.

We had hardly got out on the plains, a couple of miles from Los Angeles, when, in descending a gulch, part of the harness broke, the mules whirled around, and we were only saved from an overturn by the snapping off of the pole. Nothing could be done but for our driver to take a couple of mules, return to town, and have a new one made. So there we were left for some hours with the wagon and other mules. I read or looked out over the desolate plains, while my companions practiced rifle shooting. About three in the afternoon our driver returned, and we made a new set-off. We shortly passed through a chain of hills, and then again over the plains for seventeen miles. Not a living object was seen for hours, till towards evening, the coyote wolves came out, and we saw them loping along with their long gallop, often numbers in a troop.

At Night closed, and we drove on sometime in darkness, till the appearance of a single light, a long distance ahead, showed that we were approaching some habitation. After a time we reached some enclosures—the first we had seen since leaving Los Angeles—and found ourselves at the old Mission of San Fernando. The buildings are the most massive I have seen. Along the whole front runs a corridor, which must be three hundred feet in length, supported by heavy square stone pillars. Some of the apartments are forty feet long, with thick stone walls and stone floors, reminded me of old castellated mansions in the south of Europe. We had letters to Don Andreas Pico, the present owner of the mission, and as he was absent, presented them to his Major-Domo. Two or three other travellers arrived late at night from different directions. One of them—a specimen of the varied characters to be met with here—was a Scotchman, a graduate of the University of Edinburgh, who had been mining for some years in South America, and was now seeking his fortune in this new land. He arrived almost exhausted, having had no food or water for twenty-four hours. His horse had given out in the mountains, and pursuing his way on foot, he suddenly saw a huge grizzly in the path before him. Afraid to fire at him, he unslung his tin prospecting pan, and drawing his ramrod, commenced a clatter on the pan, which soon drove the grizzly off.

We had a regular Spanish supper, olla podrida, (beef with red peppers and onions,) frijolas and tortelas, with native wine. At night we were all put in a room forty feet long, with one bed in the corner. This, two of the party occupied, and the rest wrapped themselves in their blankets on the stone floor.

Tuesday, Oct. 9.—We were up at dawn, expecting to be off early, but were detained for an hour for breakfast. Our morning ablutions were

performed at a little stream in front of the door, which the old padres had led there to irrigate the gardens. We availed ourselves of this delay to inspect the buildings. The church is like all other Mission churches, with one peculiarity. One wall forms one side of a quadrangle, the other three sides of which are buildings about ten feet high. This space was formerly used for bull-fights, and the spectators were accommodated on the roofs of these buildings. There are two very extensive vineyards, abounding also with other kinds of fruit. The grapes here are said to be of a finer flavour than those of Los Angeles. The workmen at the mills were making wine at the time.

We had a Spanish breakfast exactly similar to our supper the night before. Upon offering to pay the Major Domo, he refused to receive any thing. We then urged him to take a present for himself, but he said, "No; when strangers come along, if they make me a present, I receive it, but not from the friends of Don Andreas." And all this was announced with the highest Castilian manner.

It was seven o'clock before we left the Mission, and after proceeding a few miles, reached the San Fernando Pass, where the road has been cut through a deep defile in the mountains. Here we had to get out and walk, and the scenery was the wildest I have seen since I crossed the Alps. How our heavy wagon was to get over was a marvel to us. At one place was a ledge of rocks almost perpendicular, about four feet high, down which it plunged as if it would turn over and crush the mules, while we involuntarily held our breath as we looked on. In the pass, a couple of Indians on horseback met us as we were walking, and were loud in their demands for money, till some one of the gentlemen allowed their arms to be seen, when their tone was moderated considerably. Had my companions been unarmed, it was evident they would have had no scruples about enforcing their wishes.

After passing the hills our course for twenty-two miles was over a level plain, at the termination of which we entered, what was stated to be the most dangerous part of our journey—a cañon, or winding defile through the mountains, about seventeen miles long. It is a narrow pass, hemmed in on both sides by the high mountains, often allowing scarcely room for the wagon to pass. A small stream flows through it, which is crossed by the road more than eighty times during the seventeen miles. In addition to its being the resort of grizzlies, its fastnesses are the hiding-places of the American or Mexican desperadoes who are such a scourge to this part of the country.

We stopped just at its entrance, near the only house there is for twenty miles in any direction, to take lunch and rest our mules. A short time before, this house had become so notorious a resort of robbers, that the people from Los Angeles captured its inmates—two Americans and four Mexicans—and hung them by lynch law. As the spring at which we stopped was only a hundred yards distant, we noticed that the house had a new set of occupants, but did not learn whether its character had improved.

It was about noon that we entered the defile, the branches of trees often on both sides sweeping against our wagon, and long before sunset involving us in twilight. Many parts of it reminded me of our ride through the mountains on the Isthmus, from Crucis to Panama. Through the whole day we saw no human being, and did not wish to, as they probably would not be of the class we would like to meet. So on our mules dragged the

heavy wagon, over the rocks and through the streams, while most of the way we walked.

We had intended to extricate ourselves from the cañon before daylight ended, so as to encamp out on the open plain beyond. But when night came, we were still five miles from the end, our mules tired out, and it rapidly becoming too dark to thread our way through the ravines. We, therefore, turned aside to a level spot which we reached, with the little stream on one side and high rocks behind us. A fallen tree furnished an abundance of wood for our fire, which was supplied with large logs to last through the night. Here our basket of provisions was opened, tea boiled, and reclining about the fire we had our evening meal. Then came the preparations for the night. Two of the party slept in the wagon, while the rest lay round the fire wrapped in their blankets. Rifles were fresh capped, revolvers examined, and each slept with his arms within reach. No regular watch was kept, as some one was up every hour to replenish the fire, and the mules picketed around would prove the best sentinels to give notice of the approach of men or wild beasts.

Wednesday Oct. 10.—We were up before daybreak, and on our way as soon as it was light enough to see the path. We were obliged to walk the greater part of the five miles through the ravine. At last, we emerged into an open valley, covered here and there with caks. In this we found a company of Californians camping with several hundred cattle, which were scattered over several miles, and which they were driving to the upper country to sell.

Where the valley expands into the wide plains, Elizabeth Lake was pointed out to us at a distance. It is about half a mile long, and lay glittering in the sunlight, exactly like snow of the most dazzling whiteness. On coming near we found it was without a drop of water, but filled with a deposit of saleratus. Not far off was the canvas hut of a settler, the only house we were to pass in our day's journey, near which lay the remains of three bears he had lassoed and killed.

The plains here are about fifteen miles in width. As the day advanced it became intensely hot; yet we were obliged to push on until we could reach some water to prepare our breakfast and refresh our mules. About 10½ o'clock, after travelling five hours, we reached a little spring, at which we were obliged to stop, as there is no water for the next fourteen miles. By damming it up we obtained enough for our wants. There was, however, no shade, and no tree within miles of us. We all scattered, therefore, about the plain to pick up sticks, and the wagon was arranged so as to get as much shade as possible on one side of it. Into this we crowded, and our fire was built to prepare for breakfast. Some of our party were almost exhausted, but we found that hot tea, equally with sleep, merited the praise of being

—“tired nature's sweet restorer.”

It was a long hot drive all day over the plains. There was no timber, except in one place, for a couple of miles, the plain was covered with a kind of palm. We saw numerous bands of antelopes, but, frightened by our wagon, they kept at a distance. There was a dreary uniformity in our prospect—the same flat, scorched prairie. In one place we descended for a dozen feet, and passed for half a mile over the dry sandy bed of what was once a wide river. We saw no one, except a train of four or five

wagons, containing a party of Mormons going from Salt Lake to their settlement of San Bernardino, in the southern part of the State.

In the middle of the afternoon we reached the only water to be found for many miles. It is a small spring of which an Irishman has taken possession, as it is the place where travellers are obliged to stop. He has a canvas house of one room, and supports himself by his gun and by furnishing provisions to parties passing over the plains. A pile of antelope skins lying near the house, gave an intimation of what our fare was to be, and we soon had a dinner of the meat cooked for us out in the open air. We camped out near his house.

In the evening a man arrived on horseback with another led horse. He proved to be a Mormon belonging to a party camped twelve miles distant in the hills, by whom he had been sent down for provisions. He was a perfect specimen of the wild, reckless, swearing class of men who infest this country, perfectly careless of his own life and that of every one else. Late at night, to our relief, he took his departure, and we heard him shouting and singing, as he went up through the hills, "making night hideous" with his ribaldry.

Thursday, Oct. 11.—The stars were shining when we arose, and as there is no dressing to be done, it does not take us long to prepare for our journey. Before we set out, "Irish John" cooked a breakfast for us out of doors. In a few miles the plains ended, and we reached the hills, and then wound through valleys dotted with old oak trees, and occasionally a little lake. We saw, as the day before, frequent bands of antelopes. About noon we reached Tejon Pass, a valley hemmed in by mountains, and having at its entrance a large dry lake of saleratus glittering in the sun. The wind wafted up the loose powder from the surface, and it hung over it like a white cloud. The valley here is several miles wide, and as we drove up, we saw on the soft earth, through the whole length of our way, the tracks of large grizzlies who had preceded us. As we approached the military post, our driver gave an increased crack to his whip and urged the tired mules to a spasmodic effort, as we dashed up to Capt. G.'s quarters, where he was ready to receive us.

The fort at the Tejon is on a little plain, entirely surrounded by high mountains, which give it a confined appearance. It is, however, a beautiful place, surrounded by old oaks. Under one of these, which stands on the parade ground, in 1837, Peter La Bec, an old hunter, was killed by a bear, and his companions buried him at its foot. They then stripped the bark for some three feet from the trunk of the tree, and carved on it an inscription, surmounted by a cross, which remains to this day, though the bark is beginning to grow over it on all sides.

The barracks—handsome adobe buildings—are being erected around the sides of the parade ground. None of them are yet finished, and the soldiers were living in tents. The officers, too, were living in canvas houses, except one who had a small adobe building which is soon to be demolished. There are ordinarily about six officers and one hundred and twenty dragoons stationed here, besides the numerous civilians who are storekeepers and employees of the post. About a dozen of the dragoons are kept seventeen miles off, on the Reservation, to watch the Indians.

Sunday, Oct. 14.—There is no service of the Church within two hundred and fifty miles of this place, nor any religious service of any kind nearer than Los Angeles. It happens, however, that all the officers at this post are Churchmen—several are communicants—and two of them have their families here. One of them was, therefore, some months ago, licensed to

act as lay-reader, and our service has been regularly performed. My object in spending this Sunday here was, by myself holding service to give in the minds of the men a sanction to that of the lay-reader—to administer the Holy Communion, which some of them have had no opportunity of receiving since they left the Eastern States—and also to baptize several children, whose families may remain for several years at this secluded post, without the opportunity of seeing a clergyman.

We had service in a large room of the unfinished barracks. All the officers and quite a number of the men attended. At the Communion there were seven recipients, besides the members of our own party. At noon I baptized at one of the officer's quarters, his child, which could not be brought out to service; and after the second lesson, in the afternoon, baptized the child of another officer. In the evening I visited the family of a soldier who had died that day. He was buried early the next morning, his comrades firing their volleys over his remains, after I had read the burial service at his grave.

Thus ended my Sunday at this dragoon station. In addition to the pleasantness of our visit from the warm hospitality we received from the officers, I felt myself compensated for the toil and labour of reaching here, by the opportunity afforded of administering the solemn sacraments of our Church where they had never been witnessed before, and for the benefit of those who otherwise might not receive them from other hands, for years.

M a i n e .

Calais—Rev. Geo. W. Durell.

WE have met fewer causes for discouragement in this Mission, probably, than in most other cases where the attempt has been made to plant our Church.

From the situation of the town upon the immediate frontier, the people were sufficiently acquainted with our service to be free from the usual prejudice it is almost always called to encounter at the first. We were most cordially welcomed, too, by our Brethren of the Church of England. Our work, from the beginning, has been a very pleasant and cheering one, and blessed by Heaven beyond all that we dared even to hope. The congregations are uniformly good—at the second service the Church is generally crowded; and the sacred ordinances of religion seem to be more highly prized than in many other parts of New-England.

We confidently expected to be able to relinquish the sum appropriated to this Mission, before this time, but the increased

expenses of living, and the general depression in business, have so seriously affected us, that we cannot, as yet, depend wholly upon ourselves.

New-Hampshire.

Hanover—Rev. Edward Bourns, LL. D.

THE services of this Church have, during the past six months, been regularly maintained, in connection with the Church at Norwich, Vermont, and the Holy Communion administered on the first Sundays of the alternate months. The attendance has been remarkably good, the audience attentive, and joining cordially in the responses.

Our Sunday-school continues in its much improved condition, owing, under God, to the zeal and attention of its efficient teachers. Some friends at a distance have lately, at the solicitation of one of our most active teachers, presented to our school a large and valuable collection of books, amounting to upwards of two hundred volumes. Such gifts we highly prize; much on their own account, but chiefly because they are tokens, to us, of sympathy and regard from those who are fellow-labourers with us in the cause of the Gospel of Christ.

In July last the ladies of our congregation held a festival, and by it raised some funds for the use of the Church. The acting committee of ladies and gentlemen were most efficient and devoted to their work. Their clear profit amounted to about \$140. Our neighbours of all denominations attended this festival, contributed their money, and laid us under deep obligations to them for their cordial good-will exhibited, and their evident desire for the success of the work in hand. Our Bishop, too, with his family and a party from Claremont, delighted us with their presence.

The ladies of St. Anne's, Lowell, have also presented us with a very handsome silver alms-basin. They protest against our giving publicity to this generous act of theirs; but I

acquaint you with it, in justice to them and to us, that we may not seem insensible to their goodness.

So many things have occurred within the past year to encourage us, that we have now, with the consent and co-operation of Bishop Chase, determined to try and raise money sufficient to build a new Church of appropriate size and style of architecture. We think that \$5,000 will be sufficient for this purpose. Bishop Chase has issued an appeal for assistance, addressed, in the first place, to the Churchmen graduates of Dartmouth College, but generally to all who are disposed to contribute. Some contributions and promises have already been obtained, and we look forward with considerable confidence to the accomplishment of our wishes. In the meantime we shall continue our services in our present building, as we have done heretofore.

Mississippi.

Holmes' Co.—Rev. B. Halstead.

DURING the year embraced in this report, services have been interrupted twice by inclement weather, not allowing a congregation to assemble, and twice by the sickness of the Missionary. The congregations have usually been as full as could be expected in a thinly settled country, embracing nearly the whole white population of the neighbourhood. Not unfrequently, however, we observe the presence of strangers in our little assembly, and are not without hope that they may, after a time, learn to love the ways of the Church, and seek admission to her fold.

During the past summer the Church edifice has been completed, and we expect it will be consecrated at the autumnal visitation of the Bishop.

At Lexington, I have generally officiated once a month; and although the prospects of the Church here are by no means flattering at present, yet, as the place is improving, I have no doubt the Church also will make gradual progress. We greatly

need a suitable place in which to hold our services; and for want of which my appointments have several times been interrupted. But the friends of the Church are not yet strong enough to attempt the erection of a place of worship of their own. Even under present difficulties and hindrances, the Church is gradually commending herself to the sound judgment of some of the people who have not hitherto had the opportunity of attending her worship, or examining her principles and her claims. I do not regard the planting of the Church here, or any where else, as an experiment to be tried, but as a work to be accomplished—in which we must go on as God gives ability, trusting in Him to prosper and crown it with success.

Kentucky.

Paris—Rev. J. A. Merrick.

I HAVE been in this parish nine months this day, and upon a review of what has been accomplished, have no little encouragement in this spiritually poor diocese, and in my own region. I found the parish depressed, and, in the words of the Bishop, *scarcely preserving its organization*; a state of things arising from several causes, but chiefly from the large migration of our parishioners, and the absence, for more than a year, of any pastoral care. That dejection is well nigh at an end; there is a general animation arising among our members. The small number of communicants found upon my arrival, was "*at one sweep*" lessened by the removal of *nine*; that handful has since been increased by the addition of *fourteen*—a fair accession in this region.

The Sunday-school has been revived, and has about 40 pupils and 7 teachers, under the rector's constant supervision; a moiety of these pupils are slaves, of both sexes. A school library has been purchased, with a monthly supply of the Children's Magazine, mainly through the efforts of the Missionary Society of the parish: a parish library is contemplated; do-

nations of suitable Church books have been offered and accepted, though not yet received. The children of the parish, whether connected with the Sunday-school or otherwise, slaves and children of their masters together, are catechised monthly; a special service—the Morning Prayer, at an earlier hour—being held for the purpose, the congregation generally present.

On all the chief holy days, besides Sundays, and during Lent, on the Litany days, the appropriate services, with sermons, lectures, or homilies, have been maintained, marked by an attendance, and a devout reverence, sufficient to strengthen the idea formed of the desirableness and advantage of such devotional exercises.

It is also gratifying to state, that through the celebration, in this parish, more frequently than common, of the holy eucharist, one effect, among others, has been to encourage the hope that at some future day, not far distant, we may be enabled to meet together, still oftener, for the faithful and profitable participation of the body and blood of Christ. It may be a providential circumstance, that the existence of the most numerous sect in this State, with its weekly celebration of the holy communion, is permitted, as a lesson, and a stimulus to the Church, for the neglect or unfrequent celebration of this most sacred Feast of Communion and Love.

It should here be recorded, that in addition to the entire services on every Lord's day, the Missionary has for several weeks tried the experiment of maintaining a third service, for the instruction of the slaves. The experiment has proved successful thus far, having an average attendance of fifty slaves, who have acknowledged the benefit of the services and instruction. The additional labour thus imposed on the Missionary, (having *every* Sunday *three* discourses and services; and a *fourth* on communion Sundays, before alluded to, for the mutual benefit of the communicants and catechumens,) is cheerfully undergone for the sake of the object.

The Missionary visits are continued as before reported, save in the case of Mt. Sterling, where circumstances make a *quar-*

terly, rather than a monthly visit, advisable. The probable results of the efforts thus made, throughout the diocese as here—the uphill, antagonistic work—may at a future day be better estimated. The soil is now being prepared for the seed. That seed, here and there, is being cast into the ground. God will, in His own good time, give the increase.

Indiana.

Mishawaka—Rev. M. F. Sorenson.

THOUGH I have nothing of importance to report, I trust that my labours, since last report, have not been in vain. Here, at Mishawaka, the services of the Church have been performed regularly twice every Sunday, and a greater interest has been manifested on the part of young people, and others not belonging to the Church.

At *South-Bend* I have continued the services on Sunday afternoons. There are but a few Church people there, but to judge from the regular attendance, the excellent chaunting and singing, and the full response, I should say, that the prospects are encouraging. I purpose, as soon as practicable, to organize a parish there, as it is a place of some importance, being the county-seat, and has a population of between two and three thousand inhabitants.

At Laporte are several *Swedish* families and a number of unmarried persons, and at the request of Rev. Mr. Franklin, I have visited them during the summer, preached three or four times, and administered the Holy Communion once to about 30 persons.

Illinois.

Rock Island—Rev. Samuel Goodale.

My Missionary field includes three places of interest, viz. Rock Island, Moline and Preëmption.

The city of Rock Island has, at this time, a population of more than 7,000, and at no time has its growth been so rapid as at present. It was a great misfortune that we were so late in occupying the ground, yet we do not despair of seeing a strong parish, at an early day.

I entered upon my duties here the 1st of February last, having continued my services at Cedar Rapids, Iowa, up to that date. For some months I held two services each Sunday, and an evening service at Moline; but during the extreme hot weather, I have but one here, in addition to the Sunday-school service, from 9 to 10½, and then a second service at Moline in the afternoon.

My congregation has been encouraging, even at this unfavourable season, and I am expecting that the fall and winter attendance will arouse us to the necessity of building a church for our accommodation.

Moline is an important manufacturing place, of some 2,000 inhabitants, three miles from Rock Island. We organized a parish some months ago, under the title of Grace Church, and I officiate on the P. M. of every Sunday, except one of each month. The ground was pretty thoroughly pre-occupied, and we have little expectation of any rapid growth; still it is very important that we should regard and meet the growing demands of the place. For some months I officiated in the Congregational Church, but of late in a hall hired for our use.

Preëmption is a farming district, some ten miles from R. I., settled by Irish Episcopalians, and is a field of much interest and promise. I officiate there once a month, after a morning service at R. I., and am always sure of a congregation which the large school-house cannot contain. The Bishop has made an appointment for visiting them, and I trust I may be enabled, hereafter, to report something of interest in regard to the visit. I have baptized 23 infants, and married two couples.

Wisconsin.

Fond du Lac—Rev. G. B. Eastman.

THE prospects of this parish continue encouraging. The congregation is steadily increasing in numbers, and there is a good degree of interest manifested in all that pertains to the growth and prosperity of the parish. We are even now feeling the necessity of a speedy enlargement of the Church. This enlargement, at an early day, will be quite indispensable to the future progress of the parish.

Since my last report, a contract has been made for building a parsonage. It is now being built, and will, we hope, be finished and ready for occupancy by the rector before winter. The parsonage, when finished, will cost about \$1,300—three-fourths of this amount has been raised by subscription in the parish, and will be paid on completion of the building. The remainder we hope to secure during the winter, so as to enter upon the necessary work of enlarging the Church on the opening of spring, free from any debt. This done, and the parish will be in condition to dispense with the Missionary stipend, and to begin, I trust, a liberal repayment of the generous aid which has been extended to it.

On the first Sunday after Easter, the Bishop made his visitation of the parish, and confirmed fourteen candidates. Twenty-eight have been added to the number of communicants during the year. An increasing and more regular attendance upon holy communion, and the regular services of the Church, together with a generous liberality in providing for the *temporalities* of the Church, give a gratifying assurance of that divine blessing, without which all labor is vain.

Indian Missions.

Green Bay—Rev. E. A. Goodnough.

I HAVE great assurance that the Lord of the vineyard is enabling His humble servant to do some good among this peo-

ple. My labours have been much more successful than I could have any hopes of, unaided by the grace of God.

My position is one I would not occupy, had I not the solemn conviction that I am doing the work of a servant of the Most High.

Through the kindness of friends of the red man, we have been able to repair our little Church somewhat. We wish to add a chancel to it, which will give, what we are in great need of, room.

If friends do not feel that their money is thrown away, when applied to our assistance, we should be very thankful to receive some from them for this object.

I wish to acknowledge the receipt of the following, with many thanks to the donors, and prayer to God, that they may receive their reward, for their good deeds done on earth, in the Church of the blessed :—

From J., a daughter of the Church.....	\$16
“ a Friend, per Rev. A. D. Cole, D. D.....	10
“ ———, per Rev. R. B. Van Kleeck, D.D.....	10
“ John W. Harper.....	20
“ E. C. L.....	5

I o w a .

Burlington—Rev. F. R. Haff.

I AM happy to be able to say that the prospects of our parish are constantly brightening. Our city is increasing rapidly in population; and the Church has her proportion of new comers.

Our church building has been finished and carpeted since our April report, and we find it too small almost for our accommodation. We are preparing for its enlargement in the spring. Like all the western towns and cities, we are liable to great changes in our population. This, of course, affects the number of our communicants, &c. Notwithstanding, we are on the increase. Another year we will be self-supporting.

Missouri.

Louisiana—Rev. J. T. Worthington.

It is very gratifying that I am able, at last, to say to you that I am resident in my parish—that is, in Pike county, Missouri. I came to it at the earliest time that I could get a house to live in.

The Church at Prairieville is commenced. The foundation is laid, but not a brick on it. The walls cannot now be safely put up before next spring. The house will, we suppose, be ready for consecration in May next. There will be no debt on it. The parsonage will probably be built next year. Until that is finished, I fear that I will not live nearer to Prairieville than this point—say sixteen miles distant.

Louisiana is decidedly one of the working points of the Church. It is the principal town in the county—is on the Mississippi River, and is rapidly increasing in commerce and population.

Here a door seems to be open for something to be done for the Church. There are a few Church people to begin with, and of those who are not Churchmen, some who have been active in facilitating my coming to this place. Except at Prairieville—the centre of a Virginia settlement—the Church is very little known in this county.

At this place our service was a strange thing, in the beginning of this year. So, also, at Bowling Green. I seem to be like one sowing seed broadcast in a new and strange land; yet hopeful—hoping without being able to identify cases where he can say, “this will bear fruit.” We can only do our duty as agents and instruments. Whether we live to see the fruit or not, I believe that God will turn our faithful labours to good account.

At Prairieville a better prospect exists. We see its developments in an increased congregation—a more devout attention to the services—in an earnest interest manifested in the building of the Church, and in securing a resident minister.

It is the centre of church life and action in this county. Heretofore, I have been able to visit it, generally, but twice a month. Hereafter, I will be there more frequently. When the Church is finished, it ought to be opened every Sunday. By that time, with God's blessing, this place may require a Missionary. Now I serve here one Sunday in each month.

I found, last February, two or three female communicants, not one male—and a small number of other persons, favourably disposed towards our Church. The service, at first, entirely strange to the people generally, is now becoming somewhat interesting. After some training, our service is now read very well by a small number. By request of their people and minister, I use the Methodist Church here one Sunday in each month. Beside the wishes of our own people, I feel some outside pressure urging to a parish organization. With not a male communicant to act as warden, it seemed rather inappropriate to do so; but that difficulty God has provided for. I expect, this week, to baptize one of the leading citizens of this place, together with his infant child. There is also one male communicant at Bowling Green, (the county-seat, ten miles distant, and connected by plank road.) To these two as Wardens, can be united a Board of Vestry, composed of gentlemen of high standing and influence. Bowling Green and this place must unite, for the present, as one parish.

I was, last Sunday, at Bowling Green, where I held one of the most interesting services with which I have been favoured. On a short notice, a small congregation assembled in the Masonic Hall. Of that number fourteen were baptized—three of them adults, and eleven children. These were members of four families—three of which live in Bowling Green.

At present there is not one Episcopal house of worship in this county—and only one in progress of building, *i. e.*, that at Prairieville. When it is finished, it should have its regular Sunday service; and then this place and Bowling Green together, will want a Missionary. Prairieville will then be able to stand alone, when its parsonage will be finished.

As it now is, in each month, I have to hunt for service once

or twice, and get it as I can find a vacant house. Of course, while it is at much cost of body and purse, especially while the mercury ranges from 10 below to 90 and 100 above, it cannot be expected that much will be accomplished. However, such a Sunday as the last, pays for a great deal of anxiety and suffering; and God's product is not in proportion to my weakness or the small means now co-operating here.

T e x a s .

Corsicana, Navarro Co.—Rev. Geo. Rottenstein.

ON the 17th of May, 1855, I attended our Annual Convention, and reported to the Rt. Rev. the Bishop of Texas, etc., that it was impossible for me to be any longer useful as a Missionary to the German population at San Antonio. I was unable to collect a stated congregation, without a permanent place of worship; moreover, the German prejudice against worshipping God in a court-house or a private dwelling, is such that they will not submit to it. I am convinced, as I also stated before I took charge of the Mission, that nothing can be done till we are able first to build a Church, and to give such a support to the clergyman, at least for a few years, that he can live independent of the congregation. I reported, likewise, the baptism of infants, 29; marriages, 3; funerals, 4.

By the advice and the consent of the Bishop, I visited the north-western part of the State, a country of excellent beauty, and which promises fair to be the heart of Texas. Much prairie land, but still plenty of woodland, is its chief excellence. Now sparsely populated, it is, nevertheless, rising to importance, particularly for the farmer of small means, or only a few hands, who will soon be able to erect for himself a happy home. Wheat, corn and cotton, are the staple productions; and as it is very healthy, and we have now reasonable hope for the construction of a railway, this country will soon be populated; and, therefore, I believe it an important point for a Missionary, if it were only to prepare a place for worshipping God.

I arrived the 1st of June in Wacco, M. Lennau Co., and preached there several times, making excursions in the neighbouring county, presenting the claims of the Church, and performing her services hitherto unknown to the people. But I saw no prospect of a firm establishment in Wacco. Politics and Know-Nothingism excited the people, and, as I am, "unfortunately," a foreigner, my good Methodist Brother of the place being a zealous K. N., took the advantage, and left me without a congregation. I removed to this place, where I found three families, belonging to the Church, and at least a portion of the people, attracted by the beauty of our service, are willing to listen and to consider our teaching. I appointed, likewise, regular service, thirty-five miles southwest of Corsicana, in General T.'s neighbourhood, in Ellis county. Mrs. T. is an excellent and pious member of our Church, also her mother, who lived long as forlorn sheep in the wilderness, as they styled themselves. They found comfort in their prayer-books, patiently waiting, but still praying that God, in his good time, may send an authorized minister, that they once more may enjoy the blessings of the sanctuary and the Holy Sacrament. I perform there regularly the full services of the Church, on the second Sunday in each month, preaching twice, in the afternoon to the coloured people of the neighbourhood. I cannot yet report an addition of communicants, as I wish the people to know first our doctrines and the requirements of the Church for confirmation. My coloured congregation are earnest, attentive, and respond the Lord's Prayer, the Creed, and even some in the Confession. With the permission of my Bishop, I shortened the service, not to overcharge their memory. Whilst they seem to be devout, yet they are never unduly excited, and I hope my labours are not in vain at this place, neither among the whites nor the coloured.

The third Sunday I preach at Taos, commonly called "Porter's Bluff," seventeen miles east of Corsicana, a small village, situated at the west bank of the Trinity. This village is the centre of four counties. I found here three members of the

Church ; some English families, living about twenty miles from Taos, attend the service, whenever the weather will allow it.

The second and fourth Sunday I have my regular appointments in Corsicana, Navarro county. On the sixteenth of August, I organized a parish, according to the Canons of our Diocese, St. Bartholomew's, and preached at the court-house, which was politely offered to me ; but, unfortunately, it took fire, or rather was set on fire, and burnt down, and now I preach in the hall of the Good Samaritans. Two families of the three which I found here at my arrival, moved to Seguin—a heavy loss to me, yet a great gain, I suppose, to my brother, the Rev. Mr. Dunn. My congregation, however, is now somewhat settled and encouraging, and I hope that at the visitation of the Bishop, that several will be ready for the Apostolic rite of confirmation.

I suppose, wherever the Church is unknown, that the prejudices of the people are great, at least so it was in Wacco, so it is here ; and whilst neither calumny nor slander is spared, we still pray earnestly for our persecutors and slanderers, and if it did not yet turn their hearts, it turned out for the benefit of the truth. The people seem to be anxious to know all about the Church. The few tracts and prayer-books, which I could procure, I distributed among the people, and as some more are now promised to me, I hope they will prove a blessing to the people, and shed the light of God's truth in their heart.

God visited me with sickness, and for two months I was not able to leave my room, but I had the gratification to see the interest of the people in my welfare, and am thankful that, even on the bed of sickness, I could instruct and admonish the people.

It is a hard but a blessed work to which I am called—it takes time, patience and prayer, but our dear Saviour's promises are sure, and I hope to see the fruits of my labours yet more abundantly. On my bed of sickness I consecrated myself afresh to Him who has done so much for me and mine. May His grace assist and bless us in the discharge of our duty.

The Missionary Voice of Lent.

It lifts high the banner of the Cross, it cries in every wilderness, and at the entering in at the gates of every city and place, "Behold the Lamb of God." It utters in trumpet and tender tones the oft forgotten voice, "*If any man will come after Me, let him deny himself and take up his Cross daily and follow Me.*" Will His followers hear and heed this voice of the long suffering, dying Master? A due obedience to its calls "comes only by prayer and fasting." Then surely this hallowed season must bring to the Missionary cause a large accession of prayers, and love, and faith, and free-will offerings, from hearts repenting, turning, vowing, sacrificing, and resolving, in the strength and love of God, for all the time to come. Then let the following earnest letter speak, which comes from one well known, himself as an earnest, faithful, and successful Missionary, and whose recent noble work, will praise him long and always, in the gates of one of our most flourishing western dioceses. We give the letter as it stands, in all its breathing, burning spirit. May its love warm many hearts, and kindle a fire which shall not soon be put out.

"*Half a million of dollars annually for Missions!*" And, too, "*without feeling the slightest burden.*"—(See Child's Department, for February, 1856.)

Keep it before the Church that she can *easily* give to Missions \$500,000 annually! And let us rejoice and give thanks that she is beginning to wake up to the tremendous responsibility of her stewardship. "The silver is mine, and the gold is mine, saith the Lord of Hosts."

Would every pastor see his flock feeding in green pastures; would he see the lost brought home; would he see ministers multiplied and churches greatly increased; would he see the wilderness a garden, and hear the voice of melody over all our land? Then let him *do all in his power* to make every man, woman and child of understanding, realize the *responsibility of stewardship*. Even the poorest are stewards, and their "two mites" must be dropped into the treasury. Christ's eye and Christ's blessing are upon them as thus they do a "good work" for his glory.

The tribute that God imposed upon His ancient Israel amounted to nearly half their income! And this spirit of liberality burned in the bosom of every one who from being a Jew became a Christian. "I count all things loss for Christ," led every one to sell his possessions and goods to advance the glory of his Lord. Each could say, "I have kept nothing back," "my life, my soul, my all are THINE."

This is the blessed spirit which is gradually on the increase in our Churches. And oh, when *each one* feels it, our *nation* will praise God in *Te Deums!*

There is *one instrument* at work—busy night and day—endeavouring to make Churchmen feel the debt of gratitude which they owe to God. And that little one is doing a great work. Yes, his name you well know—M. P. are his initials—and you cannot but know that his quiet and bold way of speaking the truth is doing a mighty work. He is the only visitor who is welcome to every door, and he fearlessly says, just the same things to old and young, rich and poor, high and low.

Welcome, then, MISSIONARY PAPER! I hope we shall always be the best of friends. Your appearance I like. Your work is glorious. And your success—eternity alone can measure it.

H. H., JR.

Detroit, February, 1856.

Appointments.

IN Kentucky, Rev. Willard Presbury—from January 1, 1856. In Ohio, Rev. William H. Cooper, to Tiffin; Rev. W. B. Rally, to Germans in Cincinnati; Rev. Thos. Corlett, to East Cleveland and Euclid—all from October 1st. Rev. A. B. Peabody, to Carrollton, in Mississippi—from October 1st; and in Florida, Rev. W. E. Eppes, to Monticello and Waukeehah—from October 1, 1855.

Resignation.

REV. C. H. Disbrow, of Aberdeen, Mississippi—from October 1, 1855.

Correction.

IN the last number, on page 79, the following statement was made:—“In our parish of Christ Church, (Detroit,) the average attendance not exceeding one hundred and fifty, large results are likewise produced by the same means.” The Rector of that Church requests us to say, as an act of justice to him, what we prefer to state in his own words. “My own observation, and that of others, who attend my Church, leads us to the certain conviction, that it is at least *three hundred*. By actual count our last Communion, on the last Sunday in February, was attended by ninety-seven communicants; from this fact you may judge of the probable number of the congregation. That my people are very *liberal* in contributing to the cause of Missions, I thankfully admit, but I always like the truth to be told.”

We cheerfully make the correction, and here leave the matter, there being no question as to the *liberality* of the parish.

The April Payments.

THESE will be soon due, and as they are large, we hope our friends will liberally, and at once remember the cause. “Punctual payments and no debt” (with your kind aid) is our motto. Let your Lent offerings give us EASTER WINGS.

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from Jan. 20, 1856, to Feb. 20, 1856—

Maine.	
Brunswick—St. Paul's.....	10 00
Vermont.	
Abingdon—St. James's, of which \$5 50 is for the Episcopal Miss. Ass.....	25 00
Poultney—St. John's.....	6 82
Vergennes—St. Paul's.....	10 00
Wells—St. Paul's.....	3 35
Massachusetts.	
Hingham—For Fort Des Moines, Iowa.....	5 00
Taunton—St. Thomas's, $\frac{1}{2}$	50 00
Rhode Island.	
Providence—St. Stephen's.....	100 00
Wickford—St. Paul's.....	21 00
Connecticut.	
Branford—Trinity.....	20 00
Bridgeport—St. John's.....	45 67
Guilford—Christ.....	15 00
Hartford—Christ.....	63 87
Huntington—St. Paul's.....	4 00
New-Britain—St. Mark's.....	22 00
New-Hartford—St. John's.....	3 00
Watertown—Christ, a friend to Missions.....	5 00
Wallingford—St. Paul's.....	20 56
Wolcottville—Trinity.....	3 00
Zoar—St. James's.....	1 00
New-York.	
Brooklyn—Grace, a Parishioner. Holy Trinity, Benevolent Ass. of, for Duck Creek..	4 00
St. Ann's, a member, $\frac{1}{2}$	25 00
St. Paul's ..	10 00
A friend, $\frac{1}{2}$	3 00
Castleton—S. I., St. Paul's, of which \$20 is from Sunday-school ..	30 83
Chatham Four Corners—Mrs. Marshall ..	5 00
Fishkill—Mrs. Joanna Mesier, $\frac{1}{2}$ for Iowa.....	5 00
Goshen—St. James's of which \$2 25 is from Sunday-school.....	45 61
Hampton—Christ.....	2 75
Hudson—Christ, S. School, one class, \$2 for Texas; two do., \$1 62 for Oregon; two do., \$5 35 for Duck Creek; two do., \$4 10 for Minnesota; two do., \$2 Cala.; one do., 75 cts. for Chinese in Cala.; one do., \$1 43 for Oshkosh; General, \$6 05.....	23 90
Do., two Parishioners.....	4 00
Myersville—Trinity.....	10 00
New-York—Annunciation, (a member,).....	25 00
Ascension—	
For Iowa.....	54 50
For Bishop Lee, of	

Iowa, in addition to salary.....	250 00
For Episcopal Missionary Association.....	250 00
For General Dom. Miss.....	1061 50
Juvenile Miss. Ass., of same church, for Jews.....	5 00
Do., for Gen. Dom. Miss.....	29 30
(Also an order for 4 E. K. S. S. S. Libraries, value \$40, for Dom. Stations.)	
Mrs. Henry Chauncey, Jr., of same Ch.....	500 00
Calvary, additional.....	2 00
Do., a member.....	50 00
Grace ..	700 00
St. Bartholomew's, of which \$50 is for Oregon; \$50 for Chi.....	653 07
St. Clements'.....	40 31
St. James's, of which \$10 is for Iowa.....	71 38
St. John's.....	108 70
St. Stephen's monthly offering.....	50 00
St. Thomas's, for Episcopal Miss. Association.....	135 85
Trinity Church.....	154 63
Trinity Chapel, nett, \$300 66, less, \$10, for special object.....	290 66
Do., an attendant at.....	50 00
"F,".....	25 00
Peekskill—St. Peter's.....	6 00
Troy—St. Paul's, of which \$20 is for Indiana.....	125 00
Ulster—Trinity S. School $\frac{1}{4}$	4 32
West Farms—Grace, Sunday-school.....	5 00
White Plains—Grace.....	22 00
Western New-York.	
Geneva—A mite from two old ladies.....	1 00
Oxford—Anonymous.....	10 00
"S,".....	10 00
New-Jersey.	
Burlington—St. Mary's.....	40 00
Middletown—Christ.....	8 00
Morristown—Christ, for Oregon. Anonymous.....	1 00
Mount Holly—St. Andrew's.....	38 00
Salem—St. John's.....	70 00
Pennsylvania.	
Mantua—St. Andrew's.....	6 00
Mount Washington—Grace.....	2 50
Philadelphia—Christ.....	100 00
St. James the Less.....	10 38
St. Jude's, for Episcopal Missionary Association, $\frac{1}{2}$	40 38
St. Mark's ..	177 00
St. James'. G. M. Wharton, Esq.....	10 00
Pottstown—Little Frank, (4 years old).....	5 00

"M."	1 00	
Tamaqua—Calvary, $\frac{1}{2}$	4 00	356 26
Maryland.		
All Halls—"R.," $\frac{1}{2}$	5 00	
Baltimore—Christ, S. School	20 00	
St. Peters of which \$56 43 is from Sunday-School	200 00	
Carrol Co.—Holy Trinity, $\frac{1}{2}$	5 00	
East New-Market	5 00	
Fredrick Co.—All Saints' Parish	15 00	250 00
Virginia.		
Brandon—Manlius Parish, Mrs. Margaret McGowan	5 00	
Do. Charles Ruffin, Esq.	5 00	
Kanawha Co.—Charleston, St. John's	15 00	
Lansingburgh—Mrs. Ann Neblit, $\frac{1}{2}$	20 00	
Middleburgh—Emmanuel, for Episcopal Missionary As- sociation	25 00	
Old Point Comfort—A friend	2 50	
Orange—St. Thomas, for Episco- pal Missionary Association	34 00	
Petersburgh—Grace, of which \$25 is for Episcopal Mis- sionary Association	136 00	
Rockingham Co.—Port Republic, a member of the Church at, $\frac{1}{2}$	2 50	
Upperville—Trinity, for Episco- pal Missionary Association	10 00	245 00
North Carolina.		
Hartford—Holy Trinity	10 00	
Salisbury—St. Luke's	62 31	
Wilmington—St. James	100 40	172 71
South Carolina.		
Bluffton—St. Luke's	20 65	
Camden—Grace	35 00	
Charleston—Calvary	34 22	
St. Michael's, of which \$1 is for Oregon	92 85	
St. Philip's, Thos. Morris, Esq.	5 00	
Edisto Island—Church on, for South West	45 00	
Pedee—Prince Frederick Parish	100 00	
Pendleton—St. Paul's	10 00	
Stateburgh—Holy Cross,* addl.	12 50	
Sumter—Wm Barrows, Esq.	50 00	
Upper St. John's—St. Stephen's	125 00	
Waccamaw—All Saint's, for South West	38 00	571 25
Alabama.		
Carlenville—St. Paul's	4 54	
Fork of Greene—St. Mark's, $\frac{1}{2}$	2 63	
Greensboro—St. Paul's	20 00	
Jacksonville—St. Luke's	6 45	
Tuscaloosa—Christ	8 25	41 87
Mississippi.		
Holmes Co.—Calvary		10 00
Tennessee.		
Bolivar—St. James	31 00	
Memphis—Calvary	95 00	
Randolph—St. Paul's	14 00	140 00
Louisiana.		
Alexandria—St. James	100 75	
Francisville—Grace	25 00	
Plaquemine—Emmanuel Parish	14 00	139 75
Ohio.		
Boardman—St. James	3 00	
Cincinnati—St. John's, S. School for Oregon	100 00	
Cleveland—St. John's for Cala.	16 00	
Urbana—Mrs. Emily Ward $\frac{1}{2}$	50 00	119 50
Indiana.		
Connersville—Trinity	4 05	
Lafayette—St. John's	19 25	23 30
Illinois.		
Albion—St. John's	10 00	
Galena—Grace	22 30	
Rockford—Emmanuel	9 50	41 80
Michigan.		
Detroit—William Parker, of which $\frac{1}{2}$ is for the Episcopal Missionary Association	100 00	
Marshall—Trinity	18 00	
Trenton—St. Thomas	5 00	123 00
Wisconsin.		
Beloit—St. Paul's	25 00	
"Collection of last year, 10 50 Racine College	15 00	
Berlin—Trinity	2 00	52 50
Iowa.		
Bellevue—St. Paul's for Episcopal Missionary Association		10 00
Missouri.		
St. Louis—M. L. S.		2 50
Arkansas.		
Northern Arkansas—Miss M. A. Tournequette		2 00
Texas.		
Galveston—Trinity	100 00	
Houston—Christ, "G.,"	5 00	
Nacogdoches—Christ	5 00	
San Augustine—Christ	10 00	120 00
California.		
Stockton—St. John's		10 00
Miscellaneous.		
Episcopal Missionary Associa- tion	732 92	
Additional to collection at Mis- sionary Meeting in Christ Ch., N. Y., for Cal.	5 00	
Collection at Miss. Meet. in Ascension Ch., Philadelphia	73 50	811 42
Total since Jan. 20 to Feb. 20, 1856		\$8,697 14
Total since Oct. 1st, 1855		\$23,475 44

* This Church was erroneously called *Holy Trinity* in the last number.

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, by the following Churches and Individuals, viz, from October 1st, 1855, to January 1st, 1856:—

<i>Vermont</i> —Mrs. Miriam Monroe, Shaftesbury, by Rev. A. B. Hard.....	4 00	Rev. George D. Miles, St. Stephen's Church, Wilkes- barre.....	90 00
<i>Massachusetts</i> —Rev. G. M. Ran- dall, Boston.....	60 50	St. John's Ch., York, by Rev. C. W. Thompson...	18 83
Rev. J. P. Hubbard, St. John's Ch. Northampton..	39 09	A friend to Missions, by Rev. W. B. Stevens, D. D.	100 00 1279 28
All Saints, Worcester.....	15 00	<i>Maryland</i> —From "C.," George- town, D. C., for Missions.	10 60
St. Paul's, Ch. Brookline by Rev. Dr. Stone.....	70 184 59	Mrs. A. A. S. Cumberland, by Stavely & McCalla ...	5 00
<i>Connecticut</i> —E. T. Clarke, New Town.....	5 00	Ascension Church, Balti- more,.....	25 00 40 00
<i>Rhode-Island</i> —Zion Ch. New- port.....	31 00	<i>Virginia</i> —St. George's Church, Fredericksburg, by Rev. E. C. McGuire.....	22 00
<i>New-York</i> —E. W. Denham, by Bp. A. Potter.....	50 00	Wickliff Church, Clarke County.....	10 60
Rev. E. H. Canfield, D. D., Brooklyn, being one half of the sum found by Mrs. H., in the Pocket Book of her son after his decease.....	37 86	St. James's Church, Rich- mond, by Rev. J. Peterkin.	25 00
Christ Ch., Brooklyn, by Rev. Dr. Canfield.....	90 00 177 86	Rt. Rev. Wm. Meade, D. D.	50 00
<i>New-Jersey</i> —Rev. W. D. Hanson Trinity Church, Princeton	104 71	St. James's Church, Brents- ville, by Rev. John Towle.	5 00
Same, Contribution from S. School.....	2 04	St. Paul's Church, Hay Mar- ket, by same.....	7 50
Do. do. of a Lady and Gen- tleman.....	23 00 129 75	Rev. M. L. Chevers, Chap- lain, Fort Monroe.....	18 00
<i>Pennsylvania</i> —Christ Church, Germantown, by Rev. A. B. Atkins.....	115 00	St. Paul's Ch., King George's County, by Rev. K. J. Stewart.....	15 00
Miss. Soc. of St. Andrew's Ch., by Rev. Dr. Stevens.	400 00	Rev. D. F. Sprigg, Miss. Ch., Alexandria.....	21 25 174 35
John D. Taylor, contribution	25 00	<i>Ohio</i> —E. C. Benson, Gambier, by Rev. J. G. Maxwell....	10 00
Miss. Soc. of St. Philip's Church, by Rev. C. D. Cooper.....	250 00	Rev. J. W. Claxton, for St. James's Ch., Zanesville, by Dr. Stevens.....	49 09 59 00
Mr. Jay Cook, of St. Paul's Church, by Rev. D. S. Miller.....	75 00	<i>Louisiana</i> —Mrs. Leah Bisroe, by Rev. N. O. Preston....	2 50
St. Stephen's Church, Har- risburg, by Rev. Mr. Bean.	15 00	<i>Missouri</i> —St. George's Church, St. Louis, by Rev. T. A. Hopkins.....	11 65
Advent Church, Philadel- phia, by Rev. S. A. Clark.	69 68	<i>Iowa</i> —Trinity Ch., Muscatine..	50 00
A member of Trinity Ch., Oxford, by Rev. E. Y. Buchanan.....	3 00	Total to 1st Jan., 1856..	\$2148 58
Trinity Church, Carbondale, from a Lady, by Rev. A. Beatty.....	10 00	The Balance on hand as above was.....	\$1721 31
Christ Church, Towanda, by Rev. B. J. Douglass.....	12 00	Total.....	\$3870 19
Bangor Church, Lancaster Co., by Rev. E. L. Lycett.	28 75	Of the above aggregate the Treas. of the Domestic Committee has received.....	1326 29
St. Thomas' Church, Morg- anstown, by same.....	4 25	And there has been expended for Printing, Rent and Annu- al Incidentals.....	430 77
Miss. Soc. of Grace Church, Honesdale, by Rev. R. B. Duane....	50 00		1757 06
Church of the Saviour, W. Philadelphia, by C. M. Schott Warden.....	12 77	Leaving to be received by the Treasurer of the Dome- tic Committee, when appropriat- ed by the Association, and in- cluding the Invested Fund...	\$2113 13

Philadelphia, Jan. 1st, 1856.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

MARCH, 1856.

MOTIVES FOR ENGAGING IN MISSIONARY WORK.

1. **COMPASSION**, from the miserable condition of men without the knowledge of God: "While Paul waited at Athens, his spirit was stirred within him, when he saw the city wholly given to idolatry." "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.

2. **GRATITUDE**, from the sense of Gospel blessings experienced: "Thanks be unto God for His unspeakable gift." "Unto me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

3. **OBEDIENCE**, from the command of the Head of the Church: "Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved: but he that believeth not, shall be damned." "And how shall they believe in Him of whom they have not heard?—and how shall they hear without a preacher?—and how shall they preach except they be sent?"

4. **LOVE**, from the love of Christ towards us: "for the love of Christ constraineth us because we thus judge that if one died for all, then were all dead: and that he died for all, that

they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."

5. FAITH, from the promise of God that the ignorant and the heathen shall be converted: "for the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea;" "all the kingdoms of the earth shall become the kingdoms of the Lord and of His Christ."

6. HOPE, from the heavenly reward attached to faithful labour: for "one star differeth from another star in glory"—"he that soweth sparingly shall reap also sparingly; and he that soweth plenteously shall reap also plenteously."

7. JOY, from the present benefit and satisfaction, temporal and spiritual, which flow from engaging in Missionary labour: for "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: as it is written, He hath dispersed abroad: He hath given to the poor: His righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness: being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God."

THE CHINA MISSION.

FROM Shanghai advices have been received from Bishop Boone to 6th November. He speaks of the unusual amount of sickness experienced among the foreign population, in which the members of the Mission had largely shared. At the date of his letter, however, there was a general improvement in the health of those immediately associated with him. The Bishop mentions the urgent need of a chaplain to labour among the crews of foreign vessels in the port of Shanghai.

The Bishop reports an arrangement by which an hospital and dispensary had been opened in the city, under the care of Dr. Fish: at which, also, the Rev. Mr. Nelson would regularly

preach to the Chinese. This would devolve the care of the Mission Church in the city, upon the Bishop himself, with the aid of the native deacon, the Rev. Wong-kong-chai. He was anticipating the early ordination of Chii-kiung, from whom he hopes to derive efficient aid.

The Bishop adds: "I was very much gratified to learn from a letter, dated September 6th, that there was a probability of Mr. Syle's return to Shanghai, under the auspices of the Committee. His services here are much needed, and his arrival will be welcomed by every member of the Mission, but by none so warmly as his Bishop.

"Our numbers increase slowly but regularly: our last baptism was of two blind men, Nos. 46 and 47—two very interesting cases; one of them exceedingly so—a blind young man, aged 28, of fine mind, and of great earnestness. I should not wonder if he prove a blind preacher ultimately."

LETTER FROM THE REV. R. N. NELSON.

Incidents of an inland journey to the Hills.

SHANGHAI, November 5, 1855.

THE beginning of another month warns of the approaching departure of the mail, and, thank God, that we can say of all the members of our Mission, that we are spared, though many have died around us of the natives, and not a few foreigners in proportion to the number here. Death has been next door to us and taken one of the Missionary sisters, wife of a Dutch minister, who had only been out about seven months. She had been ill for some time, and, in consequence, they had taken passage in a ship, soon to return homewards, but she died before the time of departure arrived. The widowed husband will now continue here, and prosecute his work, and, for the present, our neighbour, Mrs. Bridgman, has charge of his little child. There has been a good deal of sickness in our own number, some of whom are not yet over the effects of this uncommonly severe season. My own family having suffered very much, Dr. Lockhart urged us to make a change, and get out of this malaria region for awhile. Accordingly, we got into boats, such as are common here for traversing the inland streams, and accompanied by one of the officers of the "Macedonian," went up to a mountain region, about one hundred and twenty miles from this place, which no foreign lady had previously visited. Several of the merchants and Missionaries from here had been there, Mr.

Points and myself among them, and the country seemed very favourable as a resort for health. Our route lay along the base of "the Hills," about thirty-five miles distant from Shanghai, which, for years, have been frequented by the residents here, and where one of the American merchants has built a house for the convenience of himself and his friends when they go there. This gentleman kindly offered me the use of his house, if we should stop at "the Hills." But after seeing them, and climbing to the top of one, we concluded to go on to the mountains. Our second night in the boats was spent still in sight of these "Hills." Beyond this, our course was through streams generally narrow, but now and then widening out into lakes varying from one mile to five miles in breadth. Much of the surface of these streams is covered with the "Yaw Ling," a vegetable extensively used by the Chinese. The root of the plant strikes down into the mud below, and the leaves and fruit of it lie at the end of a long stem upon the top of the water. It is regularly cultivated, and, at certain seasons, is gathered in tubs, each man, or woman, sitting in a tub from 2½ to 4 feet in diameter, paddling out and gathering a tub full, and paddling in again to deposit it. The sight of twenty or thirty of these tubs, with the people seated in them, and particularly when in motion, (for they are sculled with great skill and rapidity,) is as curious to a stranger as any thing can be imagined. We passed through several towns where the sight of foreign females and children excited and amused the inhabitants greatly. And we were abundantly saluted with such epithets as "foreign devils," "white devils," "female devils," "little devils," &c., in which sport, as it seems to them, the little boys always took the noisiest part, though they were well sustained by their seniors. And if at any time we got on shore, which we occasionally did, a crowd of spectators, curious but harmless, soon surrounded us, with every demonstration of wonder and amazement.

At a town called "Ping-wong," we struck the *Grand Canal*." But, in truth, streams intersect this country in every direction, well deserving to be called *Grand Canals*, upon which innumerable boats, from one to one hundred tons burthen, ply continually, sailing if the wind favours, or else sculling or towing, or both, as the case may be. These streams are crossed, too, by beautiful stone bridges, the arches of which would do credit to any architects in any country. They rather seem to belong to another age and generation of the Chinese, with whom, as with some other ancient nations, the arts attained their highest perfection in a day long past away. Saturday night, our fourth night in the boats, we arrived at the city of "Woo-chow," a walled city, of perhaps one hundred thousand inhabitants, and the capital of a large district of country. Sunday morning we passed by the city, following the wall for a considerable distance, and went to the base of a hill near by, where we stopped and took our breakfast, amidst the wondering gaze of a large number, who had assembled from the city and neighbourhood. Our mode of eating, by the way, is always

matter of great astonishment to the Chinese, when they first see it. After breakfast, we went to a temple on the top of the hill, where an old priest of the Buddhist sect received us very civilly, and soon had the customary tea brought for us to drink. When we had finished our visit within, we went around the temple without, and at the foot of the hill, saw a coffin followed by a woman wearing a widow's weeds, and two or three others in the funeral train. The coffin was resting upon the ground, while the grave was made ready to receive it. At the sight of our company on the top of the hill, however, curiosity overcame the mourner's grief—the wailing ceased—and soon we spied the widow with a child, some two years old, upon her back, clambering up the steep hillside. Foreign females and children, actually seen as close as they wished, and handled, too, (for they could not keep their hands off the dresses,) affected them almost hysterically. After we had spoken to them, and they found they could understand us, a woman dressed in mourning, and who proved to be the mother of the deceased, began, in very piteous tones, to tell us of the sorrow of this young widow, whose husband had died the previous night, and left her *with four mouths to feed*. This was truly the burden of her complaint. The widow herself showed no signs of distress, except the white garments, and sackcloth, and straw she wore. Nor is this very surprising, when we consider that the marriage contract here is, for the most part, matter of bargain and sale, in which the chosen wife has no more to say than if she were a chest of tea, or bale of silk. From this temple there is a fine view of the city and neighbouring mountains. After spending as quiet a Sunday as was possible, by going ashore in some retired looking spot, or anchoring out in the stream, we stopped for the night at the base of a mountain, called "*Taw-Tsang*," intending, the next day, to go to the top of it, and see the view from it, at least. This mountain is remarkable for its somewhat isolated position, and for a pagoda on its summit, with a large tree by its side, which, together, make the mountain a very prominent object, and visible from a long distance. As we approached our stopping-place, that Sunday night, we saw a foreigner in a boat, a little before us, whom I soon recognized as Mr. Wylie, of the London Mission, who spent the evening with us, and agreed to go with us on the mountain next day. Monday morning, as soon as we got through breakfast, we set out to climb the mountain. Less than half way up we came to a Buddhist Monastery, consisting of three large temples, one above another, in a beautiful recess upon the mountain side. The first of these temples was large and newly repaired, and so pleasantly situated, that I concluded at once, if permission could be gotten from the head of the Monastery, we had best move up from our boats, bag and baggage, kitchen and servants, and take quarters there for awhile. Permission being gotten, we went on to the top, and then returned to our boat to make the move. The prospect from the top was truly beautiful. In one

direction we saw range behind range of mountains, to an indefinite extent. In another was the rich cultivated plain intersected with streams, and diversified with small lakes, and studded here and there with small mountains. On the north we looked down into the city of Woo-chow, some three or four miles distant, and beyond it, about fifteen miles further, *The Great Lake* extends itself about eighty miles in length. Close by the Pagoda, on this mountain, is another temple, the head of which showed us the place he had prepared for himself to rest in after death. It consisted of two large glazed earthen jars, placed one upon the other—the lower, I should think, two feet in depth, and the same in diameter; the upper one somewhat smaller. Into these, when he is sick and likely to die, he is to be pressed down in a sitting posture, and after death, he expects to be absorbed into Bhud. And as he spoke of it, his eye seemed to flash with joy and almost extatic delight. So much can faith do, even in a false religion. How much more should our faith in the true God and our Saviour, stir our hearts with joy, and particularly when we look forward to our inheritance, incorruptible, undefiled, and that fadeth not away. This poor deluded man's preparation for death, too, struck me as being a lesson of no little wisdom to us. Leaving this beautiful spot we returned to our boats, and moved up that evening to the temple we had engaged. Assisted by the priest, above mentioned, who furnished us with many things to help us out, we made such temporary arrangements for our comfort as our material afforded. Here we passed five or six days very pleasantly; being aroused about four o'clock in the morning by the tolling of the great bell, and the beating of the great drum in one of the temples, calling the priests to their prayers; and passing the days in roaming about, visiting remarkable places, as recommended to us by the priests, or looking ourselves for interesting walks or beautiful spots—for mountains were a novelty indeed to us, who had been so long on the low flats of Shanghai)—and doing whatsoever we could to get the full benefit of the mountain air. The invalids, for the most part, were greatly improved, and we came home fully convinced that a trip to the mountains was a very good thing for us to take, now and then, from this region.

The report we brought induced another party of our Mission, consisting of Miss Jones, Mr. and Mrs. Keith, Miss Fay, Miss Conover and the Bishop's two sons, to go on to the same mountain, and spend a few days there. And they seem to have derived benefit from it. The ground being now fairly broken, many seem disposed to follow in our train; and several other parties have already visited the same region.

In the way of enlarging our borders here, we are about to open a new place of preaching and worship in the city, which is also to be Dr. Fish's hospital and place for dispensing medicines. We hope the two things will work well together, and that the cure of bodies may minister to the cure of souls. This is no new experiment, having proved in many places

an excellent means of spreading the Gospel. At Canton, at this place, and elsewhere, it has been tried by other Missionaries, and with good success. So may it be in this case; and may many, while receiving medicine to heal their sickness, find the great Physician who can give them life for their dying souls.

A letter from Mr. Syle, of the 6th of September, from California, makes it appear very probable that before this reaches you, we shall have the pleasure of again seeing them in our midst. A result which, knowing the class of Chinese in California, and there were very few, if any, Shanghai men there, we are not at all surprised at. We were glad to learn that the health of himself and family had been very much benefited by their sojourn in California. And in this strength, by the help of God, we hope they may long be able to work in this field. It suits Mr. Syle, and he eminently suits it. He knows the people and their language, and many of the people know and like him. Our church members cherish his memory, and now rejoice in the prospect of his return. And certainly, in view of his care for the Chinese, and his efforts for their bodily and spiritual good, his going about from house to house, his bestowing his goods upon them, his feeding them when hungry, and clothing them when naked, they have cause to love Mr. Syle, second to no Missionary I have yet seen in Shanghai.

As the number of Missionaries at this place is now pretty large, a few are beginning to try the experiment of settling themselves elsewhere around, so as to scatter the Gospel seed more widely, or rather cultivate some other parts of the field. One has already gotten a house, and commenced a work, on an island near the mouth of the Yang-tze-kiang, and two more are about making an effort of the same sort at an inland town, some thirty miles from here. Not a few Missionaries have, during the past summer, been going about from place to place, tarrying a few days at each, preaching and distributing books; and, by such various means, it is to be hoped that the good work is going on, and a foundation being laid for building on hereafter. Two families have recently been added to the London Mission here. And although the Missionary ranks have been not a little thinned out by death—and sickness for which many have been obliged to return to their native lands—yet the numbers are still increasing from time to time.

The health of our own Mission, during the past season, has been such as to lessen considerably, for the time being, our force for active Missionary work. The Bishop's state has been such that he has hardly preached at any time without suffering severely from it. Mr. Keith, too, has been very feeble, and at times afflicted with much pain. He seems, however, I am glad to say, to have been a good deal benefited by his trip to the mountains. Our deacon, Chai, also, has been down for some time with ague and fever. Of the ladies in the schools, Miss Jones, Mrs. Keith and

Miss Fay, have all been in low health. We hope the cool weather will bring a return of health and strength.

LETTER FROM M. W. FISH, M. D.

SHANGHAI, *November 5, 1855.*

SINCE the date of my last, September 5th, my time and attention have been completely taken up with the sick. This has been the most sickly season known for the last ten years, at least so say our oldest Missionaries—not one of our Mission, and scarcely a scholar or servant, connected in any way with us, has escaped. On our arrival here we found Mrs. Nelson very ill. And two weeks after our arrival, Mrs. F. was taken sick, and was unable to leave her room for five weeks—then, in quick succession, every lady of the Mission, so that it has been called the dark day of the Mission. My supply of quinine; (which, by the by, was but half I asked for in New-York,) was exhausted a month ago; and we have been living, for the past month, upon what we borrowed, until some arrives from Hong Kong, which we were compelled to order from there. Quinine is as necessary to our existence here as bread; for on a soil where the native Chinese universally suffer from Intermittent Fever, foreigners seldom escape. It was thought not best to administer quinine to outside patients: and the whole supply brought out was used up by those connected with the Mission, either as scholars, teachers, servants or otherwise. From my observations, and the opinion of medical men, I can but think our Mission buildings in a bad location, situated, as they are, in the midst of rice fields, which are so much of the time flooded with water, generating malaria in the greatest abundance.

I have lived in the most malarious district in the world, and I never saw one more generally infected than this. Natives who have never breathed any other air, are as subject to the fever as are foreigners; and during the three months that I have been here, not thirty out of the one hundred and sixty, or thereabouts, connected with our Mission, but have received quinine from my hands. Send us a good supply—not less than fifteen ounces, for our own use, and this will not even allow us to give a dose to an outsider. The sickness has somewhat retarded my work, as the building in the city, where I am to dispense, is not quite finished, but will be ready in a few days.

Monday, 24th September.—For the last twenty days, Mrs. Fish has been dangerously ill, and my time has been taken up attending to her, and prescribing for the people who come to my office. Mr. Nelson has taken his family to the mountains for change of air.

Saturday, 30th.—Mrs. F. much better, yet still too weak to come down stairs. Weather pleasant with a north wind, but very sickly. Lost one

patient this month with dysentery—he was a man about 35; had been connected with the Mission, in some capacity, for ten years; his case was pronounced hopeless when the Bishop asked me to see him.

Monday, 1st October.—Called to prescribe for Chai's wife, who has intermittent fever. In the same house was his brother's wife, with the same disease.

Thursday, 4th.—Last night little *Sung-Fong* died. He had been sick for some weeks: first with mumps, afterwards with fever; and last, with Entozoa. I had visited him for the night, and left him, as I supposed, better, but had left his bedside scarcely ten minutes, when a message came for me, requesting my presence; and when I reached his bed, he was already dead. Miss Fay, who had nursed him most tenderly, through all his sickness, saw him breathe his last; but the shock was too great for her, and I had to support her to her chamber, where, for hours, she was unconscious.

Little *Sung-Fong* was an orphan who, five years before, had been laid upon the door-steps of one of the Missionaries; and from that time had lived with them in the school. But he seemed to have inherited a very frail constitution, and had, no doubt, suffered for years from the disease that ended his days.

Friday 5th.—Called to see Captain — in consultation with Dr. Hall; found him very ill; no chance for recovery. One of the girls in Miss Jones' school very ill—continued fever. Chai's family better.

Sunday, 7th.—After my morning's work, prescribing and visiting the sick, went with Mr. Points on board the junks lying at anchor in the river; visited over thirty, and distributed books on each, which were eagerly received. One captain had been suffering a long time from fever, and his gratitude seemed very real when I gave him medicine, with the assurance that he would find relief from it.

Monday, 8th.—Visited Captain — who seems rapidly failing. When told this morning that he could not live long, he seemed very much distressed, but refused to see any minister, and would only say, "Do all you can for me—do all you can for me."

Tuesday, 9th.—Poor Captain — died this morning about four o'clock; he was a native of U. S.; and at the time of his death was in command of an Imperial man-of-war.

To-day Mr. Keith and lady, and several of the young ladies, with the Bishop's children, left in boats for the mountains, distant about one hundred and forty miles. The season has been so very sickly that all feel the necessity of change in some way.

Sunday, 14th.—Went with Mr. Nelson into the city to visit some poor, sick people, who are communicants. On arriving at the place, we knocked at the door, and were admitted by a little boy ten years old, who seemed the only inmate capable of taking care of himself. A man suffering from

fever and rheumatism, and totally blind, lay on a little pallet almost incapable of motion; while his wife, also blind, and very much emaciated, seemed to be suffering from disease of the heart. The house was a mere hovel, of the smallest dimensions, and without a floor; and as I cast my eyes around the desolate-looking apartments, it seemed hardly possible that two human beings, both sick and blind, could inhabit such an abode; yet here they have lived for years, and here they most likely will die. They had heard the Missionaries preach, and although blind, had been led to see God had revealed himself to them as He does not unto the world. And now they rejoice in hope of a glorious immortality. Such confiding trust, and such unwavering faith, amidst the darkness of adversity, I had never witnessed; and I went from that lonely dwelling, feeling as though the hour spent in hearing these poor creatures tell about Jesus, was worth all the sermons I had ever heard. Our next visit was to a still meaner hovel. We were met by a woman sixty years of age—its only inhabitant. She, too, was blind, and suffering dreadfully from asthma. A violent fit of coughing prevented her from speaking; but as soon as she could speak, she welcomed us, and received the medicine I gave her with unfeigned gratitude.

Wednesday, 31st.—Last night a man by the name of — died. I was called to see him two weeks ago, and found him very ill with chronic hepatitis. Being convinced that he could not live long, I told him of his danger, and urged upon him the necessity of a preparation for another world. At my request, Mr. Nelson also visited him, and prayed with him, but his end was terrible to witness. He died cursing God with his last breath.

THE AFRICAN MISSION.

WE defer the publication of the Missionary journals recently received, in order to insert the following letter from Bishop Payne, setting forth, in brief, the past results and present prospects of this Mission. Copies have been sent to the parochial clergy of the Church, in the hope that they would, at their convenience, communicate the purport to their congregations. There may, however, be some among our readers who will prefer to see the same in our pages; while, as affording materials for those who may hereafter wish to get at the history of the Mission, it is desirable that it should be preserved here.

LETTER FROM THE MISSIONARY BISHOP IN AFRICA TO THE
SECRETARY.

CAVALLA, July 14, 1855.

AT a time when, in strange contrast with other Protestants, Episcopalians in the United States manifest such apathy in the great work of evangelizing the heathen world, I have thought that materials for one of your "Occasional Papers," setting forth, in some measure, the past results and present prospects of our African Mission, might be of some service.

No pen can trace, because no human observation can discern the actual progress of that "kingdom which cometh not with observation." And weak is that faith, and pitiable the benevolence which must have continual "signs from heaven," to prompt to the discharge of evident, abiding duty. But those who pray in faith for Christ's promised presence with His Gospel, naturally look for and are cheered by the tokens of that presence. To these faithful ones this paper is addressed.

There is a species of proof of the presence of God with the Mission, which even most professing Christians overlook, but which is alike "precious in the sight of the Lord," and of his saints. When the tree, stript of its leaves and branches by the rude winds, is seen putting them forth again, as soon as the tempest is passed, we know *that life is in the tree*. And so when one labourer after another is withdrawn from the Missionary field, or sickens and dies, and yet the course of the Mission is ever onward, we see and know *that the life of Him who ever worketh is in it*.

Strange—oh, how strange, that multitudes, and of *ministers of Christ*, too, who will occupy the whole season of Lent, and other seasons too, in contemplating the humiliation, and sufferings, and death of the Master, and would fain persuade themselves that they and their people have fellowship with Him in His sufferings, when they hear of sacrifice of health and life for Christ's sake, for the salvation of the millions of heathen for whom He died, they shrink back with horror, or ask, it is to

be feared, in a spirit not very unlike that which first prompted the question—"to what purpose is this waste?"

But although these are the most precious fruits of Missions, those which will abound most to the account of Missionaries and the Churches with which they are connected—as being the most unequivocal manifestations of fellowship with Christ—"the filling up that which is behind of the sufferings of Christ," it is to what are commonly known as the results of Missions, that I now call attention.

And blessed be God for the evidence we have that the Gospel brings forth fruit here, as it has in all the world, where it has been faithfully proclaimed.

THE EFFORTS OF THE PROTESTANT EPISCOPAL MISSION, IT IS GENERALLY KNOWN, HAVE BEEN DIRECTED TO COLONISTS AND NATIVES.

THE COLONISTS.

When the writer assumed the pastoral care of the Colonist congregation at Cape Palmas, in 1847, there were on the list *nine communicants*. From that time, until the close of the last year, there had died, removed or been suspended, *twenty*. Notwithstanding this, at the beginning of the present year, there were over *fifty* Colonist communicants connected with the Church.

Only within the last two years the operations of the Church have been extended to Monrovia. During this time about *fifty* communicants have been gathered in the two Churches, Trinity, Monrovia, and Grace Church, Clay-Ashland, in Mesurado county, making an aggregate of at least *one hundred Colonist communicants*.

COLONIST CHURCHES AND SCHOOLS.

St. Mark's, Cape Palmas, a fine stone building, has long since been completed, and in use, as has also Grace Church, at Clay-

Ashland. Trinity Church, at Monrovia, a stone structure, 55 feet by 75 feet, is also in course of erection.

The Orphan Asylum, on the extremity of Cape Palmas, is at once an ornament and a blessing to the infant Colony; as is also the *High-School*, three miles distant, at Mt. Vaughan. Connected with these institutions, are *twenty-seven* boarding scholars; while there are, at present, or will shortly be, connected with them and the Female Day-school, at Mt. Vaughan, about *one hundred day-scholars*. In these Sunday-schools the number is somewhat greater.

At *Monrovia*, and in Mesurado county, are four Episcopal Day-schools—one of a high grade, under the Rev. Alexander Crummell, assisted by Mrs. Williams; and the former has two young men under his care, with a view to the ministry.

In the Sunday-schools here, are about *sixty* children.

Besides the above-named young men at Monrovia, two members of the High-School have expressed their conviction of duty, and earnest desire to enter the ministry.

There are, then, in all, *four Colonist* candidates for the ministry.

THE NATIVES.

The operations of the Mission have always been chiefly directed to natives. The means employed have been boarding-schools, day and night-schools, visiting from house to house, and public preaching of the Gospel.

The *boarding-schools* have been, hitherto, apparently most productive of spiritual results.

Scarcely fewer than *fifteen hundred* heathen children and youth have been connected with these schools during the existence of the Mission, for longer and shorter periods.

From these, *ninety-one* have been baptized and received into the Communion of the Church—of whom *thirty-one* have died or been suspended, leaving *seventy-two*, at present, on the communicants' list. And these communicants again have furnished *two native deacons*, *thirteen school-masters*, employed at

different times, besides valuable assistants as mechanics and secular agents.

Connected with the night-schools, at different times, and for various periods, there have been *several hundreds* of natives, of nearly all ages. At present there is a most interesting school of this kind, numbering over a hundred pupils. Many are taught to read, and what is far better, have received a knowledge of the Gospel.

Visiting from house to house has never been remitted by Missionaries, nor the Missionary sisters associated with them. And recently, at Cavalla, a *Visiting Committee*, composed entirely of native females, has been formed to visit native women at their houses, to induce them to attend religious services, and otherwise influence them for good; nor are instances wanting to show that efforts thus made have been effectual in leading souls to a knowledge of the truth as it is in Jesus.

But it is *preaching*—preaching in towns and villages—to the many and the few—the Gospel of salvation through Jesus Christ, which, blessed be God, has ever been the prominent business of the Mission. And, truly, here the kingdom of God has been “*like leaven.*” It has worked so invisibly and to human perception so slowly, that many superficial, faithless ones, have grown tired, and because they could not see the progress, which God alone can fully see, they have grown weary in well-doing, or ceased altogether to do. And, yet, the leaven has ever worked.

Its first effect was to arouse the worst elements of heathenism into active antagonism, and conflict with the truth.

The next was to produce a lull of this strife—a decent respect to the representatives of Christianity, and for the truths they taught.

Next followed a general assent to the great doctrine of one God over all, and in all, and consequent rejection of gree-grees, of idols and demons. Multitudes of these vanities were cast away under this influence.

And, lastly, the mists of superstition and rubbish being thus cleared away, the rays from the Sun of righteousness penetrate

the mind and soul, and the heathen "behold the Lamb of God which taketh away the sin of the world."

The first rising of life from the dead mass of adult heathenism was *manifested* Sunday, December 11, 1853, when *Hyano*, a converted *demon-man*, and *Gida Wudi*, in the pride of youthful life, stood up in the presence of a full assembly of their people to receive baptism.

The next was the case of a *man of middle age*, who, under the silent dews of the spirit, was brought to Christ.

After this, was that of a poor diseased woman. She seldom or never attended public service. But a sister of charity sought her, and led her to the Saviour. In her little hut, on September 19th, she received, in baptism, the name of *Mary Louise*, after the angel of mercy who had saved her.* In about one month more in the town of *Hyano*, the demon, his wife, and a *gray-headed woman*, were gathered into the true fold; and now, in *Hyano's* house, morning and evening, assembled the little Church of five, to offer prayer and praise to the God of all, in their own language, wherein they were born. Soon a few others assembled with them. In the beginning of this year, (1855,) it being determined to make rice farms at a great distance from town, *Hyano* went with his people to reside in temporary huts. He was in feeble health, and apprehensions were felt that the exposure might be more than he could bear. But he made prayer, as aforetime, morning and evening, in his frail house, with all who would meet there, and rested on the Sabbath, "according to the commandment." Many watched him with an evil eye. They said *Hyano* would die, or that he would have no rice. But *Hyano's* health improved, and no one's rice grew better than his. And many observed, and said, *Hyano's* God is the true God.

The year passed on. On a cloudy afternoon, at *Diima Lu*, on the *Cavalla* river, the Missionary had preached, as he had done many scores of times before, and the hearers said, *haut te nont*

* Reference is here made to Mrs. Rambo, who died shortly after these lines were written by the Bishop.

(*true things*), as many scores of times before also. The Missionary asked, in sorrow, "How long will you *say*, and never *do*?" One replied, "Do what?—long have I *believed* the Gospel, and I am ready to *do* whatever it requires." Another, and another, said so, likewise. Amongst these was a young man, whose past life had been notoriously bad. His companions reminded him of this, and expressed the conviction that whatever others might do, *he* never could be a Christian. "And can a wicked man never turn from his wickedness?" he replied. "I know I have been very bad, but it is this course which I mean to forsake."

The interest continued and extended. One Sunday morning, a middle-aged man, from the above town, presented himself, and said, "I have come to inform you that I have resolved to do the mind (*lu*, head) of God." Why is this? "You knew my father. He had many idols, and had great faith in them. But these prevented not his sickness, nor his death. While sick I consulted many *deyābo* (demon-men) in reference to him. All said he would recover, *and all lied*. After his death, I again consulted them, and they said he was *bewitched*, and in one month the *witch* should be manifested by an untimely death. *Again they all lied*. Henceforth I will have nothing more to do with *deyābo* or *gree-grees*. I shall serve God." Similar cases soon followed. Amongst these, the principal man in the town, on one Sabbath afternoon, after Mr. Jones* had held services, gave him up all his *gree-grees*, and announced his determination to be a Christian. From this town *seven* have already been baptized, and as many more are candidates. They meet morning and evening, for prayer, in the house of one of their number; and when visited by the Missionary, it is cheering to observe the devout manner in which they join audibly in prayer and praise. In the largest of the Cavalla towns, as well as in two smaller ones, a hopeful interest is manifested by quite a number, male and female—of these, *four* have been baptized, making, in all, *eleven adults*,† most all of them

* Rev. Clement F. Jones, Native minister.

† By still later accounts, the number had reached 34.

old and middle-aged men and women. Quite as many more, scattered through the different towns, are desiring baptism; while there is every reason to believe that the interest is extending. "S.," said the Missionary, to one, formerly the most hardened heathen, "why are *you* not a Christian?" "I have many things to keep *me* back," he replied: "but of one thing be assured: *I believe* the Gospel, and so do my people. Once it was a matter of discussion amongst us, but it is no longer so. *We are convinced of its truth.* Hence the number coming to baptism; and we *all* shall receive it yet."

At Cape Palmas, the state of things is quite as encouraging. Since the Missionary took charge of that Station, about two months ago, the Sunday congregations have been full almost to overflowing, and at night, from *fifty to two hundred* have attended school. Nor does this satisfy them; along the roads they are to be seen, with books in hand, asking of each other, and of Colonists, who may chance to be passing along, the instruction they seek.

Quite a number, the Missionary, Brother Scott, writes, are interested in their souls' salvation.

Many of the people here have thrown away their gree-grees. Amongst these, is *Pe-Gipamo*, brother of the late King Freeman, and virtually his successor. This aged man, who was also a *deyâ*, has not only thrown away his own gree-grees, but walks about amongst his people, and exhorts them to follow his example. The subject of throwing away the *public gree-grees*, at Cape Palmas, has been discussed, and although the measure cannot yet, probably, be carried, there is a large number in its favour.

Co-existent with this religious interest amongst the people, has been a remarkable quickening of zeal, and sense of responsibility, amongst our native assistants. This, under God, is greatly attributable to *the death of the late Rev. Robert Smith.*

At the monthly Missionary meeting, in June, being that immediately after Mr. Smith's death, Rev. Clement Jones, native deacon, made an address. In this he expressed his own

deep conviction, that God, in thus suddenly calling away the foreign Missionary, spoke to him and all *native agents* to arouse themselves to action. *They* must cease to *depend* upon labourers from abroad. If the country is to be *evangelized*, it must be done chiefly by its own people. And "why not?" he asked. What is the Gospel? It is *words*—words, which I may speak, and you, and all. God must give power to the words, but *the words we all may pronounce*. God has evidently placed our work before us. Let us resolve to do it."

N. S. Harris, native teacher at Cape Palmas, and Candidate for Orders, followed in a similar and most effective speech. He mourned over his own past want of zeal, and called upon all, henceforth, to unite with him in amendment of life.

At the close of the examinations at Cavalla, T. C. Brownell, native teacher at this Station, in a long but interesting address, urged the same course.

In like manner, at Rocktown, a few days afterwards, the same motives and objects were presented. And the gratifying fact is, that *action* has followed *words*. In public and in private; in assemblies of people called by themselves, and with old companions in school, but now relapsed to heathenism, have the teachers, and catechists, and native Missionary, exerted themselves. How effectively, is seen, in part, by the record now given. It shall be more fully seen hereafter. In the meantime, gratitude, and joy, and faith, and hope, find their delightful expression in the words of the Apostolic Missionary, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the saviour of his knowledge by us in every place."

APPEAL OF THE MISSIONARIES AT CAPE PALMAS, AFRICA.

IN our last number we presented the Memorial of Native ministers and teachers of the Protestant Episcopal Mission at Cape Palmas. We now insert the Appeal from the American

and Colonist Missionaries connected with the same Mission. We trust that these earnest and repeated entreaties from men actually labouring among the heathen—some of them once heathen themselves—will not be without effect.

Appeal from the Cape Palmas Convocation, to the Protestant Episcopal Church in America.

AT a meeting of the Cape Palmas Convocation, held at Rocktown, on the 11th of August, it was resolved—

“That two Committees—one from the American and Colonial Missionaries, the other from the *native* ministers and teachers—be appointed to make an appeal to the Church in America, in behalf of the Cape Palmas Missions: setting forth its present great need of additional labourers, and the *encouragements* to labour among the heathen of its vicinity.”

We, the undersigned, having been appointed as the first Committee, would earnestly solicit the attention of the Church to the following considerations:

It is generally, if not universally, admitted that it is the duty of the Church to sustain the Mission in Africa. For many years past there has been a growing interest in this too long neglected continent; and all, who have prayerfully watched the leadings of God's providence, are convinced that the time has fully come when the Gospel should be proclaimed to the millions of her benighted children. There are many, however, who still think it inexpedient for white Missionaries to labour in a land so destructive to their physical constitution as this has proved to be. They say to those who are seeking to know whether it is their duty to come hither, “*Stay at home*, where your services are needed; and leave the work in Africa to her own sons—to whom it properly belongs.” Those who give this advice are doubtless sincere. They believe that Africans, in view of their physical constitution being adapted to the climate, are better fitted for this work than Anglo-Saxons; but they entirely overlook one very important fact, viz., *that they*

are not yet prepared for the work ; and that they must be prepared for it, to a great extent, by the efforts of foreign labourers on their own soil.

Yes ; in order that the Gospel be fully preached, and schools properly sustained among the heathen of Africa, it is absolutely necessary that a goodly number of foreign Missionaries continue to come, to labour and suffer, and, if it please God, to die, for perhaps one or two generations yet to come.

From the establishment of this Mission, to the present time, the work has been carried forward under great disadvantages. The wilderness had to be cleared—comfortable buildings to be erected—interpreters to be educated—a barbarous language to be acquired and written—and the prejudices of the people to be overcome. All this had to be done by a very few individuals, there being seldom ever more than three regular Missionaries in the field at one time ; and they, in general, but partially acclimated ; and, from the short time they were engaged in the work, necessarily without a thorough knowledge of the native character. Yet, notwithstanding the smallness of the force in the field, and the many difficulties with which they had to contend, a year never passed without some tokens of God's presence. Even while some in America were gravely advocating the expediency of abandoning the African Mission, this little toiling band were cheered in their work by seeing the breastworks of the enemy slowly but surely weakening, and their little army gradually enlarging by recruits from the opposing force.

Now, the way has been fairly prepared for the accomplishment of great things in the future. Stations have been opened and buildings erected at six important points among the heathen ; and a goodly number of teachers and interpreters, with hearts warmed by redeeming love, have been raised up from among the people. These feel that the great business of their lives is to carry the glad tidings of salvation to their benighted countrymen. Two of them are already ordained ; and others are looking forward to the ministry. Surely these are sufficient causes of encouragement to the desponding friends of our Mission.

That God is now pouring out His Spirit upon this people, *as never before*, is another most encouraging circumstance. Since the 8th of April, 34 heathen converts have been baptized, 24 of whom were from native towns. In the Cavalla towns, where nearly all these people reside, there are still many hopeful inquiries. A large proportion of the inhabitants have renounced *gree-grees*, and only need the influences of the Spirit to enable them to give up all for Christ.

At Rocktown, large numbers of the people regularly attend Church; and some of them are being awakened to a sense of their lost condition by nature. At Fishtown, a law has been passed requiring the whole people to refrain from labour, and even from fishing, on the Sabbath day. Hundreds assemble there weekly to hear the Gospel from the native teacher.

At Cape Palmas, there has been a growing interest among the people for the past eighteen months. The congregations at the native Chapel are generally numerous and attentive. A few months since a night-school was opened, which has been attended by large numbers of young men and children—many of whom have made remarkable progress in their studies. Among the people generally an unusual interest has been awakened on the subject of education. The leading men of the community—among whom is *Gi Pam*, the acting King of the Cape Palmas towns—have renounced *gree-grees*. This will pave the way for the rapid progress of the Gospel among them. *Gi Pam's* influence against the *gree-gree* system is greatly enhanced by the fact that he was formerly *the leader of the devil-doctors* in this vicinity.

In view of all these facts, can any one say that this Mission has been established in vain? That those who have suffered and died here, have suffered and died *in vain*? No, brethren. Could the dead speak from their graves, they would say, as with one voice, "Let the Mission go forward—*more than ever let the Mission go forward*. We count it not a vain thing that we have suffered and died for Christ."

Indeed, were the number of those who have fallen in the field ten times as great as it is, we should still feel that the sac-

rifice had not been made for nought—that they had accomplished a great work. Is it not a great work, brethren, to plant a Church in a heathen land?—to raise up a hundred converts from the enslaved children of idolatry?—to educate scores of young people, and prepare them for the work of preaching and teaching the Gospel to their degraded countrymen?—to bring fifty thousand heathen, more or less, under the influence of the preached Word?—and to weaken and almost undermine the superstitions which have been handed down from father to son, from time immemorial?

This is the work which, with the blessing of God, this Mission has been enabled to accomplish. Now, brethren, *shall this work go forward?* Shall it go forward *vigorously?* If you will have it so, you must contribute of your means as you have done before. At this very time, while God is working so powerfully among these poor people, *you* draw back from the work. You have been appealed to in vain, to give the small amount absolutely necessary to sustain the operations of the Mission.

For the six different stations among the heathen, and one in the colony, (within the bounds of this convocation,) there are now but three regular Missionaries from America, one colonist and two deacons. Those from America find it necessary, in order to retain a tolerable measure of health, to visit a temperate climate at least once in four years; but how can this be accomplished when the force is so very small? Again: those who are in the field at present have very much more to do than their strength will allow. At this very time our Bishop is prevented from visiting Bassa Cove, Monrovia, and other remote parts of the Mission, for want of assistance at Cavalla. One more regular Missionary is also needed at Taboo—one at Fishtown, and another at Cape Palmas. While it is absolutely requisite to have four more, in order to carry on the work effectually, a *dozen* might be usefully employed at these different stations. It is utterly impossible for the Missionaries now on the ground to do one-half the work pressing on them continually. To some of the poor people so frequently asking

us to come and teach them, saying, "We believe this Word, but we don't know enough about it yet," we are compelled, with sorrowful hearts, to reply, "we have not *strength* to teach you." To obey this call as we desire, to go from house to house, teaching the rudiments of the Gospel, is far more than we are able to perform in connection with the many other duties demanding our time and attention.

Let the Church send forth double the force now in the field, and we shall soon see more than double the amount of work accomplished, and at a much less waste of health and life.

We have now finished our task. We have set before you, brethren, the simple truth. Will you not listen to the loud call which the poor, sin-enslaved, suffering, dying heathen are making to you for the bread of life? Shall Ethiopia stretch forth her hands to you *in vain*? God forbid! In the words of our beloved brother Smith, written only a few weeks before his death, we say, "Oh, brethren! consider these things; and may God give you hearts, according to your ability, 'TO COME OVER AND HELP US.'"

H. R. SCOTT,

Missionary at Cape Palmas.

C. C. HOFFMAN,

Misionary at Rocktown.

G. W. GIBSON,

Missionary at Mt. Vaughan.

September 10, 1855.

CHURCH OF ENGLAND MISSIONS.

The Consecration of a Bishop for Borneo, at St. Paul's Cathedral, Calcutta, October 18th, 1855.

We find in the last number of the *Colonial Church Chronicle* an account of this interesting event, from which we make the following extracts:—

St. Luke's Day, 1855, will be, we believe, long remembered in the history of the Church of England, and of her rapidly extending Missions.

It marks, we would fain hope, a great epoch in the advancement of the Reformed Church of Christ, and in the effectual propagation of His Gospel. It has been the anxious labour and the earnest prayer of many that such a seal might be set, as was witnessed that day, to the blessed work of ingathering the heathen, and of renewing and strengthening the life of our own communion; and the prayer has been graciously heard and answered above and beyond all expectation. A real and a decided step has been deliberately yet boldly taken in the onward march of the faith; a new principle in the system and action of the Anglican Church has been distinctly and solemnly proclaimed; a wise and most happy return to Primitive practice and Apostolic precedent has been inaugurated, in the very place where such a testimony to the fundamental organic laws of the Apostles, and the Fathers of Christendom, could least have been anticipated. "The first consecration of a Bishop of the Church which has ever, we believe, taken place out of England," we quote Bishop Wilson's words, "has just been seen at Calcutta;" it may be added as emphatically, if not the first, yet the most strictly Missionary Bishop, for a work almost entirely confined to the heathen, has by this consecration been "recommended to the grace of God," and sent forth, we humbly trust, by His Holy Spirit. Let us very earnestly and gratefully adore the good hand of our God upon us; let us, with our whole hearts, bless His Holy name, gird ourselves with fresh hope to our work, and in the strength of His undeserved mercy take courage.

It is now exactly eight years ago that "the commencement of a fund for a bishopric in Borneo" was announced in a paper in this journal, January, 1848. Some of our readers may recollect the occasion, which is there more fully described. Sir James Brooke had just visited Oxford; he was received with enthusiasm in the crowded theatre, when the honorary degree of D. C. L. was conferred on him at a special Convocation. "The day did not close before the determination was formed to offer to him a lasting proof of the deep interest of the University in his great undertaking." We do not mean to arrogate to Oxford the first thought of so obvious a duty; it is only just to remember that from the very beginning of the Mission it was placed under the authority of the Archbishop of Canterbury and the Bishop of London, and this not only as a kind of decent tribute of Churchmen to a rule of ecclesiastical order, but with the resolve "that the appointments and regulations for discipline and jurisdiction should receive the sanction of their authority, until it shall seem good to them to transfer the same to some other Episcopal authority of the Church of England." Still we believe it is only fair, on the other hand, to claim for resident members of the University the first distinct and organized effort to make the commencement, if possible, of this new and most remarkable Mission coincident with the assertion and practical exemplification of a new principle in Missionary enterprise. And the prin-

ciple was this, that a Bishop, namely, is the true leader of the advance of the Church; and pre-eminently that in every plan of great aggression upon a heathen country, not only reason and common experience, but the best precedents of the early days of the Church, and above all, the plain rule of Holy Scripture, alike require that one should be sent forth, who may not only teach and baptize the convert, but guide, and exhort, and encourage the Teacher and the Baptist himself; one, in short, who can, by his *full* commission, both exhibit the Church in all her perfect ministry, and, at the same time that he develops her resources, concentrates her energies dispenses her gifts, and harmonizes all her actions, can also renew again and again the one self-same image and likeness of the Christian family, "ordain elders, confirm the souls of the disciples, rebuke with all authority," judge, and, if need be, condemn—above all, "guard the great deposit," and as he has received the Truth, "commit it to faithful men, who shall be able to teach others also."

May we, at the risk of a little repetition, quote a passage from the paper already referred to, which expresses probably fairly enough on the whole the sentiments which dictated this effort. "The Mission surely demanded some signal exertion from the English Church." A great door "had once again been opened; a most heroic enterprise had been commenced by a single hand. The first step had been made with a well-calculated, yet bold decision. Was the Church alone to be timorous? Was it to be doubtful of success? But what are the elements of that success? Surely that the Church should throw out upon the work her whole strength; that she should enter upon it in the integrity and energy of her full life and unimpeded action; that she should obey the providential call to evangelize Borneo with the simplicity of an unquestioning faith, and with the self-denying use of every means entrusted to her for so high an enterprise. It is an occasion, in one word, not only for working with redoubled zeal, but for *revising* our past method and work. Let the latest possession so wonderfully given into the hands of an Englishman be the field on which the Church of Christ renews her strength, and returns, even in her advanced age, to the principles of her original charter. Let her enter there disengaged from the prejudices of modern opinion, and the thralldom of modern fashions. Let her be content to be poor, so she be simple and holy. Let her abstain even from the appearance of lordly rank and conventional dignities, so she be careful to show the signs of an apostle in all patience." Again: "Surely this, and nothing short of this, is the true Scriptural pattern. We cannot wait to send a Bishop to Sarawak till a sufficient number of persons have been converted to justify, according to our modern wisdom, the performance of purely Episcopal acts. We cannot allow it to be the first notion that a new world shall form of 'a Father in God,' that he comes to enter upon other men's labours, and to reap what he has never sown; the Bishop whom we would send to Borneo

must be only *the chief of Missionaries*, differing from his brethren not so much in precedence of place, as in greater abundance of labours. His income need not exceed theirs, or if at all, only just so much as to mark his additional responsibilities. His mode of life need not and will not differ. But his Mission will have a peculiarity of its own."

We owe some of our readers perhaps an apology for thus quoting from ourselves words which have nothing in them but the assertion of a principle which instructed Churchmen, and thoughtful readers of the New Testament, are now ready to adopt. But perhaps it will be considered a sufficient excuse that so we could best exhibit the interest which was felt in the two Universities in the establishment of this particular Bishopric. The ground was wholly new and unexplored; the Church was invited to enter upon a work of direct evangelizing. England's Church in these latter generations had never (hardly in New Zealand, but certainly in India she had not) girded herself fully and heartily to the great encounter with idolatry and misbelief; she had strangely missed golden opportunities; she seemed to have lacked the voice of winning power which could call her best and bravest sons to the path of danger, and difficulty, and death, for the sake of her Lord. Hers had rather been, alas! that we must own it, as to her purely Missionary work, the timid faithless spirit of those who said, "We be not able to go up against the people, for they are stronger than we," than the fervour and the courage of Caleb, "Let us go up at once and possess it, for we are well able to overcome it." India, the nurse of her warriors and her statesmen, has been of old a terror, not the very strongest attraction to her clergy. She could not claim the first noble brotherhood of evangelic preachers, Ziegenbalg and Plutsch. She could not point to the apostolic Schwartz as the child of her own bosom. Her best triumphs there were also her greatest rebukes. The saintly Henry Martyn had died *alone*, worn out and unsupported, and there was none to receive the mantle, as the martyr-spirit was gently breathed away to the Lord Who gave it. Middleton, with all his sagacious, calm wisdom, and well-directed energy, was crushed under the cruel burden of a huge and impossible task, and even he suffered yet harder treatment from the jealousy of the State, so that he was constrained to say, just before his death, "I am labouring in chains." Heber's death, in the bright prime of his most devoted activity, did not awaken Christian England to the sin and the shame, first, of having left so long a hundred millions of souls without any head to guide, any heart to animate, the few soldiers of the Cross who would dare to seek and to pray for them; nor, secondly, of paying, when at last she did pay, the accumulated debt of a century's ungodly neglect with the niggard, trembling hand, which seemed at once reluctant to bestow the ungracious gift, and yet forced by its very fears to own its own powerlessness to wield that great empire alone. Was it ever to be thus? Thank God, New Zealand was now a witness of the power of the

Church of Christ, when faithfully and fully exercised; tidings had just reached the Church at home that another of her noblest and most heroic sons, the admirable Bishop of Newfoundland, had himself just planted the Cross for the first time on the bleak shores of the Labrador, and laid the plan, himself pioneering it, of the most adventurous work perhaps ever attempted by our communion. Who could mistake the meaning of these voices from the islands of the sea? Was it not a call even of Him who ever owns the returning love, and accepts the first sacrifices of the faith which He Himself has quickened? And lo! with these encouragements there came one to tell what a depth of oppression and suffering there was, untended, and unrelieved, in an unknown world, at the same time that an opening was ready made in a land where no caste blighted, and no corrupt and corrupting priesthood ruled. Borneo assuredly was the true field of hope; perhaps it was the last scene of our trial. Thank God, the invitation was obeyed; it was obeyed, may we humbly trust, in a better reliance upon Him Who thus brought near to us His own promises:—"Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up: and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My Name: for I have created him for My glory."—(Isa. xliii. 5—7.)

After enumerating the difficulties which were encountered, and which for years delayed the attainment of this desirable result, the writer thus refers to the final consummation of the long-cherished desire:

We have dwelt perhaps unduly long on these delays and apparent failures; but they teach a lesson, and the lesson needs to be impressed upon an age and people that ask for speedy results, and are impatient of what they call abstract principles. And now for the end.

We believe it never entered into the thought and hope of any of the promoters of this undertaking in early or even later days, that it should be not only the first of a new line of purely Missionary Bishoprics, but the earnest and the pledge that the already established centres of Episcopacy abroad should be the source and the spring of new daughter Churches; yet to this the work was obviously tending, and till this point was attained, that work could not really be vigorous with full and fresh and buoyant life. Of all our distant sees, Calcutta has a pre-eminent position of vast importance and immense responsibility. We need not now dwell upon it. Of all, too, Calcutta had the most direct and natural connection with this new and promising Mission: from Calcutta Mr. Brooke set out, in 1830, on his voyage to China, when he first beheld these islands "of

vast importance, and unparalleled beauty, lying neglected, and almost unknown." August 22, 1851, witnessed the consecration of the first Christian Church in that immense island by the venerable Bishop of Calcutta. Mr. Fox on that occasion accompanied the Bishop, as a Catechist, from Bishop's College, Calcutta, to take a part in the work of the Mission; in 1852, another clergyman was added to the little band of labourers, who came also from India.

Again, Calcutta was the oldest see of those established in heathen lands; it was the first, or nearly the first, where a cathedral had been built, which bore some image of the glorious edifices of Christian England; it possessed, too, the oldest and most hopeful College for Missionary students; above all, Calcutta was in the very heart of a heathen world, and it was beginning to feel the burden of that post of danger and of honour. The aged Bishop of Calcutta has well described the circumstances of that memorable day. One thing he has not mentioned; he does not tell us of that new Cathedral Church of St. Paul, which took some eight years in building, which cost £50,000, and has been endowed already (for its body of Missionary clergy, and to secure the daily service of Common Prayer) to the amount of £30,000, he himself may most justly be called the founder, seeing that the whole of the aggregate cost and endowment was raised by his exertions, and he himself most munificently has contributed of that entire expenditure exactly one-fourth. He has had, we believe, already his reward. Who will not feel deeply thankful that this brave and noble-hearted old man, who has resolved to die, where he feels he ought, in his own far-off diocese, has contributed to set his hand to a better and more enduring work than that of a temple "of this building?"

And now a few words more as to the bearings of this most memorable event upon the Church in Borneo, in Calcutta, and in England itself.

The new Bishop has a trying work before him. It is not that he need fear personal danger or extraordinary hardships; on the contrary, he enters upon his new task with peculiar advantages. Simultaneously with his own consecration, we hear that his noble and ever-ready protector and friend, Sir James Brooke, is publicly and most honourably released from all those imputations which have been cast upon him. Every cloud has passed away; there seems a bright future opened. The Bishop knows the language of the people whom he seeks to convert; he has laboured at his happy task from the very beginning; like his fellow-worker, he has been ripened by experience, he has been disciplined by hopes delayed, he has been personally taught that the seed of an enduring work must be sown in long-continued, earnest prayer, and in patience. Rather his difficulty is, that great expectations and great hopes are fixed upon this Mission in Borneo. He is the first, or nearly the first, Bishop consecrated simply for the ministry of the Gospel to the heathen. At Sarawak three

different races, besides the English settlers, are very remarkably brought together ; three different forms of error and misbelief are confronting the faith of Christ and one another. The Dyaks are now accessible, and, it seems, all but ready to be gathered into the fold by families and by villages ; a first fruits of this people have already been baptized. The Chinese immigrants, too, seem to be losing their exclusiveness and their prejudices ; they have, many of them, given their children to the Mission School, to be brought up as Christians. The Malays, indeed, are not so minded ; but even amongst these Mahometans the Mission has had its influence. But, most of all, there is but "one faith and one baptism" in this infant community ; there are no rival altars to distract and perplex the simple native people ; all the Missionaries come from one and the same great Church Society. "A great door indeed is opened," and we can almost say, "there are" no "adversaries," certainly none such as divide and weaken other Churches. We almost tremble as we write the words of hope and promise. A fearful responsibility rests upon such a body, now one in the one Lord ; a heavy weight indeed lies upon the chief pastor of such a small brotherhood, which seems to image to us the first days of the Christian Church, only without her persecutions ; which seems to be invited to a free course, where all things are possible to a true faith, a strict obedience, and a fervent charity.

Oh, may both pastor and flock watch and fear, as they rejoice and take courage in these multiplied opportunities ! Oh, may Bishop and clergy, one and all, guard against the first faintest appearance of any evil amongst themselves ; oh, may we at home in our divided parishes, and with our painful controversies, and in our often perplexed and complicated relations and duties, be refreshed with the sound of glad tidings from that distant shore, that Christian authority there is meekly exercised, and Christian labour willingly, heartily lavished there, not as of duty merely, but by the very constraint of the love of souls. Never, never, may the first Bishop of that youngest, yet most hopeful of the many wide-spread dioceses of the Anglican Church, forget the words which one Bishop preached to him on his consecration, and another repeated as he laid his hands upon him before that large congregation of many witnesses,—*"Stir up the gift of God which is in thee by this imposition of hands. God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."* May the simplicity, the gentleness, and the devotion of Timothy be the pattern of this first of a long line, it may be, if God so will, of evangelists of the isles of the Pacific ; may the infant Church of his rule be as that of Ephesus of old, *"rooted and grounded in love," "with all holiness, and with all long-suffering, earnestly seeking to keep the unity of the Spirit in the bond of peace."*

*DISTRIBUTION OF THE BIBLE IN MISSION-
ARY FIELDS.*

WE find in the Bible Society Record, the following notices respecting the distribution of the Scriptures in lands which the Foreign Committee are regarding with interest, as fields of Missionary labour. The first is from the report of the American Bible Society's Agent, in the Crimea and the East, the Rev. Mr. Righter. After announcing his arrival at Athens, and reporting his examination of the prospects for procuring a more enlarged circulation of the Scriptures in Greece, he makes the following mention of the

Rev. Dr. Hill and the Bible in Athens.

"I also held a conference with the Rev. Dr. Hill, in relation to the Bible interests. His views agreed substantially with those of Dr. King, with regard to the Athens edition of the New Testament, and the favorable prospects for the distribution of the Scriptures at present. He said he knew that "five, at least, of the archbishops and bishops of the Greek Church were favorable to the circulation of the Bible among their people, and the government were quite ready to have the Testament introduced and taught in all their schools."

Dr. Hill kindly gave me an introduction to the Director of Public Schools, who expressed an earnest desire to have their schools supplied with the New Testament. He stated that there were 550 government schools in Greece—400 for boys, and 150 for girls, embracing 40,000 children; and if we gave ten Testaments to each school they would consequently need 5,500 copies to meet the demand. Dr. Hill, who was present, at once offered to superintend the distribution of whatever number I might choose to designate for that purpose. I then called upon Mr. Nicolaides, the Agent of the British and Foreign Bible Society at Athens, under whose direction the new edition of the Testament was published. I stated to him the arrangement I had previously made with the officers of that society, in London, that the books should be printed expressly for us, and sold to us at cost price. He informed me that 5,000 had been published, and 2,000 were already disposed of, so that 3,000 only remained on hand. Of these, I have ordered that 1,000 be placed in the government schools, and 300 in the school under the direction of Mrs. Hill. He states that a second edition of 5,000 copies can be published here, if desired, in three or four months.

The School of the Episcopal Mission in Athens.

“I was much interested in a visit I made to Mrs. Hill’s mission school. She has under her charge between three and four hundred Greek girls and children. They are regularly and thoroughly taught in the Scriptures. Indeed, I was quite surprised at the promptness and entire accuracy of their answers to Bible questions. She desired 400 New Testaments and 100 Bibles for her school. Dr. and Mrs. Hill have been engaged in this mission for more than twenty years, and have done a noble work in the religious education of the daughters of Greece. They are now reaping the reward of their labours, in seeing their pupils occupying positions of honour and usefulness in all the land.

Visit with Dr. Hill to the Government Schools.

I also visited, in company with Dr. Hill, the government schools of Athens, for the purpose of ascertaining whether the Scriptures were taught, and if they desired a further supply. The first we visited was a school for boys, numbering 450, conducted on the Lancasterian principle. The New Testament, *Evangelia*, is introduced into the regular course of instruction, and taught morning and evening. I said to the principal, that “we in America were much interested in the Greeks, especially in the schools of Greece, and were desirous to furnish them with the Bible as the basis of all true education.”

“I am well aware of this,” said he; “the Americans have always done us good, and we feel particularly grateful to you for the Bible.” I was much pleased with the order and efficiency of their system, and the bright, intelligent countenances of the boys. He requested me to send him twenty-five or thirty New Testaments for his school.

Then we made a visit to a government school for girls, situated in the ancient Agora, where St. Paul preached. This numbered 350, under the superintendence of an excellent lady, and was most admirably conducted. It was truly cheering to know that they were all instructed in the word of God, and taught the way of everlasting life. One of the teachers remarked to me that their Scriptures were quite exhausted, and they much needed a new supply.”

We then visited the Normal School for the education of teachers. The instruction here is given by lectures from professors, and one lecture a week is devoted to the Bible. One of the professors spoke English very well, and said to me: “You must be very much encouraged by your visit. The Scriptures now have free circulation in Greece. All that we need is a full supply.”

The university, also, which numbers 650 students, has a course of lectures in Biblical theology. Indeed, a far more liberal and evangelical

spirit now prevails in Greece, and it seems a most favourable moment to commence new operations for placing the Scriptures in their schools, and distributing them throughout the country. This is the only hope for the future of this ancient classic land. I was much encouraged by the kind and friendly manner in which I was received by all in behalf of the Bible cause.

JAPAN.

The next extract is from the Rev. Dr. Williams, who has for many years resided at Canton, and who is, perhaps, as competent to speak on the subject of the Chinese and Japanese languages as any foreign resident in China. His visit to Japan with the squadron of Commodore Perry, gives interest to the remarks which he makes on the subject of

Missionary Prospects in Japan.

CANTON, *October 13, 1855.*

I have often thought about the matter of your letter, and to write to you about Japan, but I had nothing to propose that seemed feasible. Until the United States government has established a consul at Simoda, in such a way that the Japanese will respect him, and give him a proper standing and lodging, no missionary could hope to reside there; and even then, I think, he would do better as connected with the consul in some way, until a knowledge of the language was partly acquired, so that he could explain his own purposes clearly. Living, loving Christianity is wanted in Japan at first, to prove to the people and rulers what a perversion of it they had two centuries ago, and that their fears of a like result again are unfounded, if they will allow that pure, peaceable, and gentle faith which Christ taught.

He makes the following observations in relation to

The Lewchew Islands,

and the relation which their language bears to the Japanese:—

With regard to the translations made by Dr. Bettelheim, I am unable to say much of any thing; nor is it necessary, since Bishop Smith has had an edition of some books cut on blocks and printed, and Mr. Moreton is

now trying their value at Napa, where, I think, he will be able to circulate some, and ascertain what the people think of the style and contents. If you have read Dr. Bettelheim's Journals, you will have learned the minute espionage maintained over the people of every grade by their superiors, and how easy it will be to stop the diffusion of books which they do not wish to spread. The same will be the case in Japan; it was when Commodore Perry was there. I think you may be sure that whatever Dr. Bettelheim wishes to have printed as a translation of the New-Testament, is likely to be understood chiefly and best at Lewchew. The language spoken in those islands is not Japanese, and is probably not spoken any where in Japan, though it is undoubtedly properly called a dialect of the Japanese. Its range cannot, therefore, be very wide. The Lewchewans study Japanese books, for I think they have never printed any in their own patois, and, consequently, know something of them; but I should be afraid of distributing a version of the Scriptures made at Napa in Simoda, until it had been carefully tried. I do not like the plan of issuing and distributing imperfect versions of God's Word the first thing; rather let the version be delayed, while synopses and short treatises on its great truths be issued. It weakens confidence in a native's mind to find many renderings of one passage in the different books given him.

Dr. Williams then goes on to speak of

The Japanese Language and Scriptures.

How to get a good version of the Scriptures, or New-Testament, in Japanese, before there has been time for one or two discreet men to learn that language, is more than I can tell. I have a version of Matthew and Genesis in MS., made a good many years ago—an imperfect performance, doubtless, as the means for preparing it were meagre and poor; but I would not think of printing it. Gutzlaff made similar ones of John's Gospels and Epistles, which were published; but the Japanese never got hold of one of them to read, that I ever heard of, and only a few copies are extant. Such imperfect productions will only bring ridicule upon the work in the eyes of the Japanese, who will not be able to understand clearly what is to be learned from a poorly written book. I have not much linguistic knowledge; but I venture to say that the acquisition of the written and spoken Japanese language is one of the most difficult in the world, incorporated as it is with the Chinese language and character in a mosaic of superior intricacy. I tried a while at the former; but I found that the men I had, and books I owned, were not satisfactory, and, therefore, devoted more attention to the spoken language. But the work of translating the Scriptures into it will engage the long life of a good scholar, patient and faithful in weighing every word he employs.

We have just had the blocks cut of the four Gospels, and are now getting 5,700 copies printed of the two first done; the others will soon be printed too. I enclose a sheet to show you the style of character, which is the prettiest of any book yet cut in Canton, that I have seen. We have received 3,000 each for the five books of Moses, from Ningpo; and shall cut blocks for the Epistles as soon as the copy comes from Shanghai.

The following is from the same Society's Agent in Hayti, the Rev. Mr. Bayard :

HAYTI.

JEREMIE, HAYTI, Nov. 17, 1855.

(*Translation.*)

I have received the box of books which you had the goodness to send to my care, which, on opening, I found to contain 200 New-Testaments, with a parcel of tracts and papers relating to your Society. Be assured, that while pursuing the spiritual interest of souls, I shall not forget the pecuniary claims which so justly belong to a benevolent Society of such importance.

Jeremie is a city having a population of about 5,000 or 6,000 souls. It is not my view to confine myself strictly to the city where I reside, in distributing the Testaments, but to include the country along the coast, and the neighbouring towns and villages, which, altogether, contain a population of 30,000 or 40,000 souls. Already a colporteur is at work, and I expect to employ a second as soon as a suitable person shall be found. Meantime, I will do all I can to spread through the country, amid its interesting population—now, alas! very benighted—the incomprehensible riches of our common Saviour, and the holy volume of the Word of our God and Father.

Acknowledgments.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from January 20, to February 20, 1856.

Maine.			
<i>Garliner</i> —Christ.....	38	00	
<i>Lewiston</i> —Trinity.....	13	15	
<i>Oldtown</i> —St. James'.....	3	00	54 15
Vermont.			
<i>Norwich</i> —St. Andrew's, a member.....	2	00	
<i>Randolph</i> —Grace.....	10	21	
<i>St. Alban's</i> —Union.....	15	00	
<i>Vergennes</i> —St. Paul's.....	5	00	
<i>Woodstock</i> —St. James'.....	5	00	37 21
New-Hampshire.			
<i>Claremont</i> —Trinity.....	15	00	
" (West)—Union.....	2	00	
<i>Concord</i> —St. Paul's.....	16	00	
<i>Portsmouth</i> —St. John's.....	34	47	67 47
Massachusetts.			
<i>Amesbury</i> —St. James'.....	6	26	
<i>Boston</i> —Miscell. through Rev. Dr. Newton, of Phil., for Fem. Orph. Asy., \$111 50, ackd. under head of Pa..			
<i>Brookline</i> —St. Paul's.....	233	75	
<i>Newton Corner</i> —Grace, E. C., \$6; S. S., ed. Af., \$8 16..	14	16	
<i>Pittsfield</i> —St. Stephen's, semi-ann. coll.....	62	37	
<i>Taunton</i> —St. Thomas, ½.....	50	00	
<i>Worcester</i> —All Saints' E. C., \$22; S. S., ed. Af. \$20..	42	00	408 54
Connecticut.			
<i>Branford</i> —Trinity.....	11	00	
<i>Bridgeport</i> —Christ.....	50	00	
<i>Bristol</i> —Trinity, E. C.....	18	00	
<i>Fair Haven</i> —St. James's, E. C., \$21; S. S., \$2.....	23	00	
<i>Greenwich</i> —Christ.....	22	76	
<i>Haddam (East)</i> —St. Stephen's, E. C., \$11 37; S. S., \$6 25..	17	62	

<i>Hartford</i> —Christ.....	54	37	
<i>Litchfield</i> —St. Michael's.....	25	00	
<i>Middletown</i> —Christ.....	75	00	
<i>New-Canaan</i> —St. Mark's.....	5	00	
<i>New-Haven</i> —Trinity.....	58	00	
St. Paul's, \$100; S. S., "Robert Smith Soc.," Af. \$50*.....	150	00	
Sewing Soc. of little girls in a private day-school, Af..	5	00	
<i>Newtown</i> —Trinity.....	45	00	
<i>New-London</i> —St. James's, E. C.	72	88	
<i>Norwich</i> —Christ E. C.....	54	13	
Trinity, \$14 51; addl., \$1, for Africa.....	15	51	
<i>New-Milford</i> —St. John's, E. C..	12	00	
<i>Pomfret</i> —Christ.....	5	00	
<i>Portland</i> —Trinity.....	15	00	
<i>Salisbury</i> —St. John's.....	10	00	
<i>Stamford</i> —St. John's.....	63	66	
<i>Watertown</i> —Christ, E. C., \$20; a friend, \$5.....	25	00	
<i>Westville</i> —St. James's, E. C....	5	00	
<i>Wolcottville</i> —Trinity.....	3	00	
<i>Wolcott</i> —All Saints'.....	3	00	
<i>Woodbury</i> —St. Paul's.....	12	00	855 93

Rhode Island.

<i>East Greenwich</i> —St. Luke's, Epiphany Coll.....	5	16	
<i>Lonsdale</i> —Christ, Epiph. Coll., \$20; (Lav. Kent., for Sp. M., \$1.).....	20	00	
<i>Portsmouth</i> —St. Paul's, Af., \$12; Gen., \$6.....	18	00	
<i>Providence</i> —St. John's, Epiph. Coll., \$250; S. S. Sunday collection for one year, to Jan. 27th, for Chi., \$56 35.306 35			
St. Andrew's, Epiph. Coll..	30	00	
<i>Westerly</i> —Christ, ed., Af.....	20	00	399 51

Western New-York.

<i>Homer</i> —Calvary, "H.," \$5; S. S., \$5, ed. African girl at Cavalla.....	10	00	
<i>Rochester</i> —St. Luke's, \$100; S. S. Christmas off'gs, Afric. \$21 13.....	121	13	121 13

* New-Haven—St. Paul's. The contribution of \$50, from the S. S., was accompanied by the following note from the Warden of the Church, referring to our late lamented Missionary, the Rev. Robert Smith, viz.:

"Mr. Smith,—whose death, not long since in Africa, his many friends here regret—was, while in Yale College, a most efficient teacher in our Sunday-school, and unwearied in his efforts to look up, clothe and introduce into the school, the poor children within the limits of our parish; and it was for this purpose in part, and through his exertions, that this Society, subsequently named after him, was organized. The managers of the Society, as a tribute to his memory, send this donation to the Mission, which was dear to his heart, and to whose service he devoted his life."

New-York.	
Albany—St. Peter's.....	150 00
Astoria—St. George's, \$34 35 ; S. S., \$20.....	54 35
Brooklyn—Christ.....	320 00
St. Paul's.....	10 00
Grace.....	80 00
A Friend, ½.....	3 00
St. Ann's, a member, ½..	25 00
Cohoes—St. John's.....	9 51
Canton—Grace.....	4 00
Castleton. S. I.—St. Paul's.....	11 33
Delhi—Charles Marvine, for Rev. J. H. Hills, Mission, Athens.....	5 00
Fishkill Landing—St. Anna's, \$34 ; S. S., for Af., \$4....	38 00
Fort Edward—St. James'.....	13 32
Goshen—St. James', E. C., Af., \$21 59 ; special for Rev. C. C. Hoffman, Af., \$6....	27 59
Greenville—Christ.....	4 20
Huntington, L. I.—St. John's... 5 00	
Kingston—St. John's, E. C.....	14 00
Lansingburg—Trinity, a mem- ber.....	10 00
Malone—St. Mark's.....	14 00
Maspeth—St. Saviour's.....	24 06
New-York—All Saints', Af.....	40 00
Ascension. special for Greece.....	70 00
Africa, of which \$20 for Ann Glover... 170 00	
China.....	212 50
General.....	1718 50
Mrs. Henry Chaun- cey.....	500 00-2671 00
Ascension, Juvenile Missionary Soc., Greece.....	25 00
China.....	25 00
Africa.....	31 53 81 53
[For Carrier Dove, to be sent to Rev. Mr. Williams' mission, Ogechee River, Georgia... 10 00	
Do. do. for Sunday schools, not con- tributing to For. Miss.....	10 00
	\$101 53]
St. George's, Epiphany coll., \$1745 50 ; a lady, \$1000... 2745 50	
St. Thomas, \$215 20 ; Chi., \$20.....	235 20
Incarnation, \$284 ; addl. \$3... 287 00	
Rev. Lot Jones, pledge at late meeting of Board, to send out Missionaries.....	100 00
Christ.....	154 00
St. Mark's, offgs., Chi. and Af., \$64 ; "a friend," by Dr. An- thon, \$100.....	164 00
"F.".....	25 00
Calvary, Miss E. C. Jay, Chi., \$25 ; Af., \$10.....	35 00
St. Mary's, \$42 62 ; S. S., \$1 41.....	44 03
Miscellaneous, insurance, re- turn prem.....	9 25

New-Brighton—Christ, a mem- ber.....	5 00
Ogdensburg—St. John's, E. C... 25 00	
Oxford—Anonymous.....	10 00
Ravenswood—St. Thomas, \$28 32 ; addl. \$5 ; Miss S. I. Beebee, ann. con., Chi., ed. \$20.....	53 32
Red Hook (Lower)—Christ.....	16 00
Richmond, S. I.—St. Andrews, S. S. part of donation to ed. David Moore, Af... 8 00	
Rossville, S. I.—St. Luke's, \$3 34 ; 2 children, 78c.....	4 12
Sing Sing—St. Paul's.....	22 50
South Westerlo—Emanuel.....	1 00
Waterford—Grace.....	11 84
West Point—Holy Innocents... 12 50	
Ulster—Trinity, S. S. ½.....	4 32
Yonkers—St. John's, S. S., "Beach Carter," scholar- ship, Af. \$20 ; Chi. \$10... 30 00	7617 47

New-Jersey.

Bordentown—Christ.....	12 00
Burlington—St. Mary's.....	33 62
Camden—"T. P. C." Ann. Cont., Af. Miss.....	6 00
Dover—St. John's.....	8 42
Elizabethtown—St. John's.....	49 34
Middletown—Christ.....	7 60
Morristown—Anonymous, ½.... 1 00	
St. Peter's, Af.....	51 00
Mount Holly—St. Andrew's.....	22 00
Newark—House of Prayer..... 6 38	
Trinity,* \$35 27 ; S. School Christmas off., \$27.....	62 27
Swedesboro'—Trinity.....	6 37 266 00

Pennsylvania.

Alleghany Co.—Mt. Washing- ton, Grace.....	6 50
Chartier's Creek, St. Luke's... 2 50	
Birdsboro'—St. Michael's.....	6 15
Bucks County—Morgantown, St. Thomas's.....	4 50
Germantown (Phil.)—Christ, addi- tional.....	15 25
Lancaster County—Churchtown, Bangor Ch., E. C., Af., \$76 50 ; S. S., for Cape Pal. Orph. Asy., \$10.....	86 50
Loderville—Grace, Af.....	5 00
Lycoming County—Muncy, St. James's, Mr. Jos. Gudy- kunst.....	5 00
Manayunk—St. David's, S. S... 5 00	
Meadville—Christ.....	12 57
Morlattin—St. Gabriel's.....	4 12
New-Milford—St. Mark's, Af... 10 00	
Philadelphia—Christ.....	50 00
Nativity.....	26 00
Port Richmond, Messiah... 4 25	
St. Jude's, ½.....	40 38
Grace, S. S., for ed., Af... 200 00	
Gloria Dei, Fern. S. S., Af... 30 00	
Epiphany, "a member," \$50 ; S. S., for ten copies Cav. Mess. \$5.....	55 00
Advent, E. C.....	60 00
St. Luke's, E. C.....	343 50

* Newark—Trinity, \$25, acknowledged in February number, from this parish, should have been entered as "half the amount of pledge towards sending out new Missionaries to Africa."

F. Horner, Jr., M. D., Chi., \$1, and \$1.....	2	00
St. Paul's, in add. to noted below, \$100, for Chi., An- niversary off., S. S., Chi.; \$50, from Miss. Ass. of the Ch., for China.....	150	00
St. Andrew's Fem. S. S., for Chi.....	97	35
The following from the "Trea- surer of the Cape Palmas Fem. Orphan Asylum," Philadelphia—		
Advent Church.....	\$52	00
Epiphany ".....	42	00
St. Andrew's ".....	13	00
St. Mark's ".....	1	00
St. Paul's ".....	43	00
St. Luke's ".....	8	00
St. Philip's ".....	48	12
Grace, ".....	47	50
Boston, Mass.....	111	50 366 12
S. Schools—Nativity, Philadelphia. 50 00		
St. Luke's, Phil. 8 88		
Covington, Ky. 75 00		
St. Paul's, Phil. 500 00	633	88 1000 00
Pittsburg—St. Peter's.....	30	00
Pottstown—Christ.....	19	73
Tamaqua—Calvary, ½.....	4	00
Wilksbarre—St. Stephen's.....	91	00
York—St. John's, add.....	3	75 2370 05

Delaware.

Christiana Hundred. \$21; Epiph. coll, \$32 28.....	53	28
Newark—St. Thomas's.....	7	00
New-Castle—Immanuel.....	10	00
Wilmington—St. Andrew's, \$7 50; Chi., \$7 50; New-Granada, \$56; Gen., \$71; S. S., ed., Af., Leighton Lee, \$37; S. S., Chi., \$17.....	125	00 195 28

Maryland.

All Hallows—R., Af., ½.....	5	00
Baltimore—Christ, S. S., Chi., \$24 25; Af., \$25.....	49	25
Emmanuel. (a part to aid in support of Rev. T. Pinck- ney, Sinoe, Af.).....	250	00
Baltimore Co.—Hampden, St. Mary's.....	5	50
Carroll Co.—Holy Trinity, ½.....	5	00
Charles Co.—Nanjemoy, Rev. R. Prout, Epiph. offering.....	100	00
District of Col.—Washington, Trinity, Support of Rev. Mr. Holcomb, Af., \$53; Miss C. Jones' school, Chi. \$5.....	58	00
East Newmarket—St. Stephen's, ½.....	5	00
Hagerstown—St. John's, "In- fants Christmas Gift," Af.....	5	00
Huntingdon—St. John's.....	20	00
Howard Co.—Queen Caroline Parish.....	15	00 517 75

Virginia..

Albemarle Co.—St. Paul's, Mrs. M. L. Noland, \$6; Rev. Mr. Davis, \$5; Anon, \$1. 12 00		
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Essex Co.—St. Paul's.....	42	56
Fairfax Co.—Bishop Johns.....	50	00
Church on a plantation, Af., by R. B. Peet.....	7	00
Fredericksburg—St. George's, (of which \$10 for Af., and \$1 50 from Infant school.....)	50	00
Goochland Co.—St. Paul's.....	10	52
Jefferson Co.—Kabletown, Wick- liffe.....	14	00
Kahawba Co.—Charleston, St. John's.....	15	00
Laucaster, C. H.—Christ. Wm. Yates Downman, by Rev. E. Withers.....	90	00
Laurenceville—St. Andrew's, children, to Christmas '55.	2	40
Lynchburg—St. Paul's, \$118; S. S. weekly off'gs, \$49.....	167	00
Norfolk—Christ, Af., \$100; Chi., \$50.....	150	00
"J. C. A.," for Af.....	20	00
Old Point—Centurian Ch., S. S. Christmas off'gs.....	2	00
Port Conway—(Kg. Geo. Co.,) Mrs. Virginia Tayloe, Chi.	20	00
Powhatan Co.—Powhatan Par- ish, St. Luke's.....	70	00
Richmond—Monumental, Af., \$30; Chi, \$27.....	57	00
St. James's, \$38 25; S. S., for Chi., \$20; Col. S. S., for Af., \$23.....	81	25
Salt Sulphur Spring—Mrs. N. Harrison. Chi.	2	50
Shepherdstown—Trinity, \$15 55 col. cong., for Af., \$4 45.	20	00
Winchester—Christ, Greece, \$10; Af., and Chi., \$42 56; Mrs. Philip Williams, ed., boy Af., \$20.....	72	56 955 79

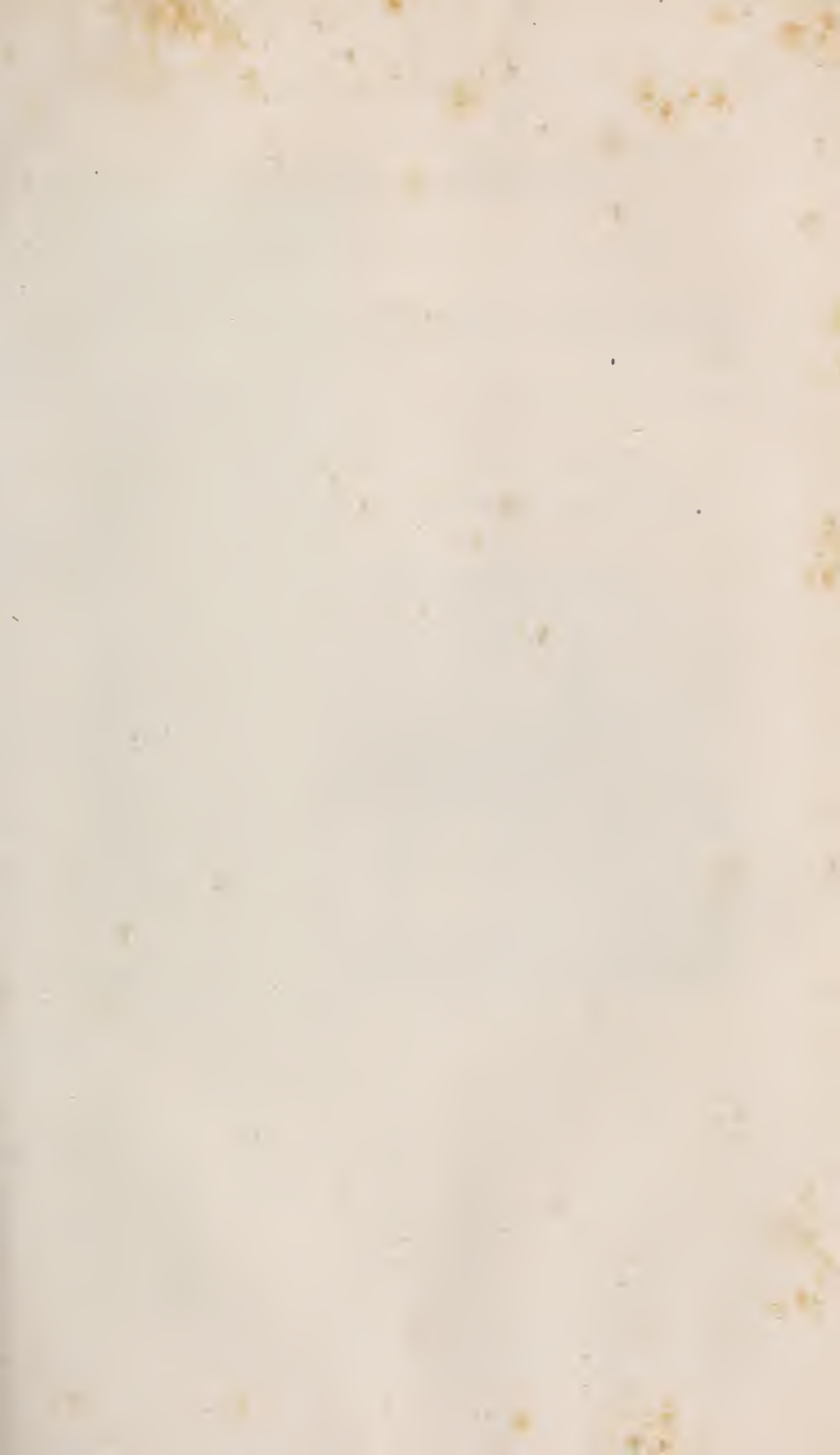
North Carolina.

Fayetteville—St. John's, \$118; S. S. Class. No. 13, \$5; a member, for ed. Af. youth, two years, \$20.....	143	00
Hartford—Holy Trinity.....	2	00 145 00

South Carolina.

Beaufort—St. Helena, R. W. B., \$25; Miss I. S. B., \$25; Miss S. B. B., \$25; Sun- day school, \$25; for China Mission school.....	100	00
Clarendon—Mrs. William Bur- rows.....	50	00
Charleston—Calvary, Af.....	47	24
Grace, \$117 19; col. mem- bers, \$20.....	137	19
St. Stephen's, a member, Chi.....	5	00
St. Michael's, \$169 35; Af., \$6.....	175	35
St. Philip's, Chi., \$102 35; Af., \$102 36, (of which \$20 for Mary Bowman,) col'd people. Af., \$41; S. S. for Chi., \$11.....	256	71
Cheraw—St. David's.....	30	00
"A Friend to Missions.....	100	00

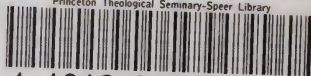
<i>Pineville</i> —Mrs. E. Holbrook, Epiph. offg. for Bp. Payne, per-sonally.....	52 00	
Miscellaneous—Mrs. Thomas Morris, Genl.....	5 00	958 49
Georgia.		
<i>Albany</i> —St. Paul's, E. C.....	10 00	
<i>Augusta</i> —St. Paul's, E. C.....	53 00	
<i>Macon</i> —Rev. S. G. Bragg, Sub. to 2 copies of Cavalla Messenger, from July, 1855	1 00	64 00
Florida.		
<i>Jacksonville</i> —St. John's, Africa.	12 00	
<i>St. Augustine</i> —Trinity, Africa.	15 00	
<i>Tallahassee</i> —St. John's, b. C., \$50; Miss Martha Cheves, Af., \$50.....	100 00	
Do. do. three ladies.....	12 00	139 00
Alabama.		
<i>Fork of Greene</i> —St. Mark's, $\frac{1}{2}$	2 62	
<i>Jacksonville</i> —St. Luke's, $\frac{1}{2}$	6 45	
<i>Mobile</i> —Mrs. Geo. H. Fry, for use of Mr. Tong, Chi.....	50 00	59 07
Mississippi.		
<i>Madison Co.</i> —Chapel of the Cross, E. C., \$6 50; month- ly offerings of col. cong., for Af., \$15 85.....		22 85
Louisiana.		
<i>Natchitoches</i> —Trinity.....	9 30	
<i>New-Orleans</i> —St. Paul's, \$50, received June 19, 1855, by Rev. C. Goodrich, and erroneously credited to Christ Ch. in Sp. Miss., July, 1855.		
<i>St. Francisville</i> —Grace.....	15 00	24 30
Tennessee.		
<i>Nashville</i> —Trinity, \$4; S. S., for Af., \$1.....		5 00
Kentucky.		
<i>Covington</i> —Trinity, S. S., for Fem. Orph. Ass. by Rev. Dr. Newton, of Phil.; ac- knowledged under Penn. \$75.		
<i>Jefferson Co.</i> —St. Matthew's, 2d ann. cont., ed. "W. Wil- berforce," Af.....		69 20
<i>Louisville</i> —St. Paul's, S. S., for Af.....	100 00	
<i>Lexington</i> —Christ, Epiph. col..	32 65	
<i>Newport</i> —St. Paul's.....	10 00	211 85
Illinois.		
<i>Albion</i> —St. John's.....	5 00	
Jubilee Chapel, E. C.....	27 30	32 30
Indiana.		
<i>Hillsboro</i> —St. John's, E. C.....	3 00	
<i>Richmond</i> —St. Paul's, Epiph. coll.....	11 77	14 77
Ohio.		
<i>Boardman</i> —St. James'.....	6 00	
<i>Canfield</i> —St. Stephen's.....	7 00	
<i>Cincinnati</i> —St. John's, S. S.....	400 00	
<i>Cleveland</i> —St. John's, \$18 97 addl., \$1 03.....	20 00	
<i>Cuyahoga Falls</i> —St. John's, \$12 50; S. S., Af. and Chi. \$5 50.....	18 00	
<i>Gambier</i> —Harcourt Parish.....	50 00	
Rev. E. C. Benson, Africa..	10 00	
<i>Granville</i> —Rev. J. L. Bryan, Chi. $\frac{1}{2}$, Af. $\frac{1}{2}$	5 00	
<i>Ironton</i> —Christ, Com. offgs., \$4 15; G. W. Jackson, \$5; Rev. W. C. French, \$1... ..	10 15	
<i>Milan (Erie Co.)</i> —St. Luke's, $\frac{1}{2}$	3 33	
<i>Urbana</i> —Mrs. Emily Ward, $\frac{1}{2}$..	0 50	529 98
Michigan.		
<i>Adrian</i> —Christ.....	15 75	
<i>Detroit</i> —Mariner's.....	9 00	
<i>Marshall</i> —Trinity.....	16 00	
<i>Pontiac</i> —Zion.....	5 15	
<i>Saginaw</i> —St. John's.....	5 00	
" (Lower)—Trinity.....	4 00	54 90
Wisconsin.		
<i>Milwaukie</i> —Mrs. Wm. Jackson.	20 00	
<i>Stevens' Point</i> —Intercession...	3 00	23 00
Iowa.		
<i>Dubuque</i> —St. John's.....		46 00
Missouri.		
<i>Lexington</i> —Christ.....	6 00	
<i>St. Louis</i> —Christ.....	67 00	
M. L. S.....	2 50	
<i>Pike Co.</i> —Prairieville Parish... ..	5 00	
Louisiana, Mrs. E. A. An- derson.....	1 00	81 50
Total, Jan. 20 to Feb. 20, '56.....	16,287 79	
Total, Oct. 1, '55, to Feb. 20, '56.....	30,951 78	



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